CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXIX. "LIBERTY, HOLINESS, LOVE." NO. 41.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, OCTOBER 12, 1850. WHOLE NO. 1522

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED.
AT NO. 22 SCHOOL STREET.

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HUMAN NATURE.

We find ourselves coming back always with a new conviction of their power to the writings of Norton, and Dewey, and a few others who at the same time were presenting liberal views of Christianity to the public with the freshness of their first enthusiasm. There are not many more eloquent passages than some that they have written. The following is from Dr. Dewey's sermon on Human Nature:—

"But it is time that we come now, to the objection of the Theologian. And I go at once to the single and strong point of his objection. The Theologian says that human nature is bad and corrupt. Now, taking this language in the practical and popular sense, I find no difficulty in agreeing with the Theologian. And, indeed, if he would confine himself—leaving vague and general declamation and technical phraseology—if he would confine himself to facts;—if he would confine himself to a description of actual bad qualities and dispositions in men, I think he could not well go too far. Nay more, I am not certain that any Theologian's description so far as it is of this nature, has gone deep enough into the frightful mass of human depravity. For it requires an acute perception, that is rarely possessed, and a higher and holier conscience, perhaps, than belongs to any, to discover, and to declare *how* bad, and degraded and unworthy a being, a *bad man* is. I confess that nothing would beget in me a higher respect for a man, than a real—not a theological and factitious—but a real and deep sense of human sinfulness and unworthiness; of the mighty wrong which man does to himself, to his religion and to his God, when he yields to the evil and accursed inclinations that find place in him. This moral indignation is not half strong enough in those who profess to talk the most about human depravity. And the objection to them is, not that they feel too much or speak too strongly, about the actual wickedness, the actual and distinct sins of the wicked; but that they speak too generally and vaguely of human wickedness, that they speak with too little discrimination to every man as if he were a murderer or a monster, that they speak in fine too argumentatively, and too much if I may say so, with a sort of argumentative satisfaction, as if they were glad that they could make this point so strong.

I know, then, and admit, that men, and all men, more or less, are, alas! sinful and bad. I know that the catalogue of human transgressions is long, and dark, and mournful. The words, pride, and envy, and anger, and selfishness, and base indulgence, are words of lamentation. They are words, that should make a man weep when he pronounces them, and most of all when he applies them to himself, or to his fellow-men.

But what now is the inference from all this? *Is it*, that man is an utterly debased, degraded, and contemptible creature?—that there is nothing in him to be revered, or respected?—that the human heart presents nothing to us but a mark for cold and blighting reproach? Without wishing to assert any thing paradoxical, it seems to me that the very reverse is the inference.

I should reason thus upon this point. I should say; it must be a noble creature that can so offend. I should say; there must be a contrast of light and shade, to make the shade so deep. It *is* no ordinary being, surely—it is a being of conscience, of moral powers and glorious capacities, that calls from us such intense reproach and indignation. We never so arraign the animal creation. The very power of sinning is a lofty and awful power! It is, in the language of our holiest poet, 'the excess of glory obscured.' Neither is it a power standing alone. It is not a solitary, unqualified, diabolical power of evil; a dark, and cold abstraction of wickedness. No, it is clothed with other qualities. No, it has dread attendants—attendants, I had almost said, that dignify even the wrong. A waiting conscience, visitings — oh! visitings of better thoughts, calls of honor and self respect, come to the sinner; terrific admonition whispering on his secret ear; prophetic warning pointing him to the dim and veiled shadows of future retribution; and the all-penetrating, all-surrounding idea of an avenging God, are present with him: and the right arm of the felon and the transgressor is lifted up, amidst lightnings of conviction and thunderings of reproach. I can tremble at such a being as this; I can pity him; I can weep for him; but I cannot scorn him.

The very words of condemnation which we apply to sin, are words of comparison. When we describe the act of the transgressor as mean, for instance, we recognise, I repeat, the nobility of his nature; and when we say, that his offence is a degradation, we imply a certain distinction. And so *to do wrong* implies a noble power—the very power which constitutes the glory of heaven—the *power to do right*. And thus it is, as I apprehend, that the inspired Teachers speak of the wickedness and unworthiness of man. They seem to do it under a sense of his better capacities and higher distinctions. They speak as if he had wronged himself. And when they use the words ruin and perdition, they announce, in affecting terms, the *worth* of that which is reprobate and lost. Paul when speaking of his transgressions says,—'not I, but the sin that dwelleth in me.' There was a better nature in him, that resisted evil, though it did not always successfully resist. And we read of the Prodigal Son,—in terms which have always seemed to me of the most affecting import—that when he came to the sense of his duty, he 'came—*to himself*.' Yes, the sinner is beside himself; and there is no peace, no reconciliation of his conduct to his nature, till he returns from his evil ways. Shall we not say, then, that his nature demands virtue and rectitude to satisfy it?

True it is, and I would not be one, to weaken nor obscure the truth, that man is sinful; but he is not satisfied with sinning. Not his conscience only, but his wants, his natural affections, are not satisfied. He pays deep penalties for his transgressions. And these sufferings proclaim a higher nature. The pain, the disappointment, the dissatisfaction, that wait on an evil course, show that the human soul was not made to be the instrument of sin, but its lofty avenger. The desolated affections, the haggard countenance, the pallid and sunken cheek, the sighings of grief, proclaim that there are ruins indeed, but they proclaim, that something noble has fallen into ruin—proclaim it by signs mournful, yet venerable, like the desolations of an ancient temple, like its broken walls, and falling columns, and the hollow sounds of decay that sink down heavily among its deserted recesses.

The sinner, I repeat, is a sufferer. He seeks happiness in low and unworthy objects—that is his sin: but he does not find it there—and that is his glory. No, he does not find it there: he returns disappointed and melancholy; and there is nothing on earth so eloquent as his grief. Read it in the pages of a Byron and a Burns. There is nothing in literature so touching as these lamentations of noble but erring natures, in the vain quest of a happiness which sin and the world can never give. The sinner is often dazzled by earthly fortune and pomp, but it is in the very midst of these things, that he sometimes most feels their emptiness; that his higher nature most feels that it is solitary and unsatisfied, it is in the giddy whirl of frivolous pursuits and amusements, that his soul oftentimes is sick and weary with trifles and vanities: that 'he says of laughter, it is mad; and of mirth, what doeth it?'

And yet it is not bare disappointment, nor the mere destitution of happiness caused by sin,—it is not these alone that give testimony to a better nature. There is a higher power that bears sway in the human heart. It is remorse—sacred, uncompromising remorse, that will hear of no selfish calculations of pain and pleasure, that *demands* to suffer, that, of all sacrifices on earth, save those of benevolence, brings the only willing victims. What lofty revenge does the abused soul thus take, for its offences: never, no, never, in all its anger, punishing another, as in its justice, it punishes itself!

Such, then, are the attributes that still dwell in the dark grandeur of the soul; the beams of original light, of which amidst its thickest darkness it is never shorn. That in which all the noblemess of earth resides, should not be *condemned* even, but with awe and trembling. It is our treasure; and if this is lost, all is lost. Let us take care, then, that we be not unjust. Man is not an angel; but neither is he a demon.—nor a brute. The evil he does, is not committed with brutish insensibility, not with diabolical satisfaction. And the evil, too, is often disguised under forms that do not, at once, permit him to see its real character. His affections become wrong, by excess; passions bewilder; semblances delude; interests ensnare; example corrupts. And yet no tyrant over men's thoughts, no unworthy seeker of their adulation, no pander for their guilty pleasures, could ever make the human heart, what he would. And in making it what he has, he has often found that he had to work with stubborn materials. No perseverance of endeavour, nor devices of ingenuity, nor depths of artifice, have ever equalled those which are sometimes employed to corrupt the heart from its youthful simplicity and uprightness."

DIFFUSING A KNOWLEDGE OF THE LIFE OF CHRIST.

During the last summer an attempt was made in Fall River to unite the different Protestant denominations in attending, weekly, expository lectures on the Life of Christ. Several preliminary meetings were held, and the following resolutions offered:

1. *Resolved*, That in view of the wants of the community, and in order to aid in the increase of the knowledge of the teachings and life of the Saviour, and for that purpose to excite a more general and a deeper interest in the study of the records of it which are embraced in the New Testament, it is expedient that the several clergymen of this town prepare and deliver expository lectures in some place in this town where accommodations for that purpose may be obtained.

2. *Resolved*, That it is desirable that such a lecture be delivered on some day of each week.

3. *Resolved*, That it is expedient that these lectures be carefully prepared, and be strictly expositiory—that their *governing purpose* be not, to to inculcate any particular system of Theological doctrine or faith, or any modes of moral or benevolent action, which the lecturers may believe to be deducible from or inculcated by the Scriptures, or in accordance with their precepts or their Spirit—but that their especial and exclusive purpose be to give such full and plain expositions as will best enable the hearers to gain a life-like conception of those scenes and events of the Saviour's life which have been recorded by the Evangelists, and assist them, as perfectly as they may, to attain unto a knowledge of the *thoughts* and *emotions* which were in the *mind* and *heart* of Jesus, when He performed those acts and spoke those words, which gave origin to the records which have come down to us concerning Him.

4. *Resolved*, That it may be hoped, that an acquaintance with the history and literature of the Jews—with their manners, customs and aspirations—their modes of thought and expression, and an accurate and familiar knowledge of all the recorded facts of the *Saviour's* life,—will enable the lecturers to select and arrange such facts relating to every part of that life, as will shed great light upon those passages which may be the particular subjects of their discourses—that they will endeavor to make available to their hearers, all the most fruitful means which have assisted themselves to attain unto a knowledge of Christ; and that their *high aim* will be, as far as possible, to enable each hearer to realize each scene and event of the *Saviour's* life, as perfectly, as though he had been personally present to witness the same, with the advantage of having before him the *whole record* of that life, to shed, over every particular portion of it, its Divine light.

5. *Resolved*, That our desire is to make this effort strictly in accordance with this essential principle of Protestantism, i. e. that every individual soul, by the use of all the means within its power, and with all the aids it can obtain from others, should go—not to the Pope, or to any other, but to Christ and learn *directly* of Him,—the Master,—*what to believe*, and *how to live*.

6. *Resolved* That in order to give an opportunity for a preparation for a more profitable hearing, the passage of the Evangelists, of which an exposition is to be given, be named one week preceding each lecture.

7. *Resolved*, That a collection be taken at the close of each lecture from such as may desire to contribute, to be devoted wholly to the following objects, viz:

First—To the purchase of well bound copies of the Bible, without note or comment, to be distributed one to each family in town, which is destitute of it, and where it will be received and read.

Second—To the purchase of like copies of the New Testament, to be distributed one to each individual in this town, who is over ten years of age, and who is destitute of it, and will receive and read the same.

8. *Resolved*, That a Committee constituted of one member from each Religious Society, which is represented in this meeting, be appointed whose duty it shall be to cause these resolutions to be printed, and five copies thereof to be delivered to each clergyman for distribution; and upon consultation with the clergymen to make arrangements for the delivery of the lectures.

In support of these resolutions the following remarks were made.

There are three methods of expounding the scriptures, all professing either to give, or to enable men to attain unto, a true and saving knowledge of them.

One method, without caring to have the Bible in the hands of the people at all, or in any language which they can read, authoritatively and positively, upon the authority of the Church, proclaimed by the Pope, and through the Priest, declares what they *must* believe to be revealed and taught in the scriptures and what men are required to abstain from and what to do. This is Romanism.

Another method is to state what are believed by the Teacher to be fundamental or important doctrines and precepts revealed in the Scriptures, such as are adopted, as such, by large numbers of the Christian Church, and *then*, adducing passages of Scripture, in proof of them, to urge an examination of the Scriptures in order to test the correctness of such statements.

Another method is, without any statement of doctrines, to state the time when the words were spoken or the acts done, which are recorded in the passage of Scripture, which is the subject of a discourse or lecture, and then to state such other facts or circumstances as tend to illustrate and bring most distinctly to view what was in the mind and heart of him who did those acts or spoke those words.

This last method we ask for, because it affords the assistance which we need, and which our reverence for the Scriptures, and our sense of individual responsibility to God, for the *opinions*, which we form and which our intense desire to be constantly learning more and more perfectly the revelation of God in manifestations of Jesus Christ, demand.

From the darkened and troubled srteam of controversial systems and formularies of faith, in the language of the eminently Evangelical Neander, we desire to go "back to *Him*, the *well-spring*, from *whom*, the full flowing fountain of Divine *Life* gushes forth, in all its purity—the Son of God, and the Redeemer of Men."

This method, is, to state the grounds upon which opinions are founded, without stating opinions. It is to place before the minds of those whom we address, the facts and circumstances upon which the articles of our faith are based, and leave them to judge of their bearing and force, without stating the *form* of *our* belief, to influence *their* judgment. It is stating the premises, and not the conclusions, which *we* draw from those premises; but leaving each person to form such conclusions, as a faithful, diligent and prayerful study of the whole life and teachings of the Saviour, with such aids as may be afforded for that purpose, and the revelations of the spirit which inspires the sacred record of His life, may enable him to form.

There are difficulties in the way of having these lectures. It is certain that there are some sacrifices to be made by the several Religious Societies. They will be called upon to release their Clergymen from some of the stated services which they are now accustomed to perform, in order that *time* may be given them to prepare these Expository Lectures: For Lectures, such as shall arrange, in due order, and truly illustrate the great facts of the life of our Saviour, require, of those who are in the best manner prepared by their previous training, deliberate preparation, deep thought, intense study.

There are efforts to be made by the Clergymen, which nothing but a *genuine faith in Christ*, would *persuade*, or could *enable them* to make.

But we plead for such Lectures, because the knowledge which they may assist us to attain, is more to be desired than all other knowledge. We believe that the *saving* efficacy of Christianity consists, —not alone in the sublime grandeur of the truths which He proclaimed, not alone in the excellence of the precepts which He gave, but in the *divine power* which * *His Life* has, when known to them, over the *hearts of men*.

Our hearts, therefore, are in this effort, and we implore for that aid of the Clergy which it is in their power to afford.

It seems *clear to us*, that to ask for, or to expect *Christian fruits* previous to a knowledge of the life of the Saviour, is to look for effects without their necessary and sufficient cause.

We believe that all *religious* movements and all projects for *social* and *moral* reform, which do not have their origin in that Divine energy of the spirit of Christ which inspires the records of His Life, and with which the heart of man is especially inspired through the knowledge of them, are essentially defective; and that without this energy all instruction in formularies of doctrine and articles of faith—all moral precepts, all dissuasions from vice, and all exhortations to virtue, and even all hopes of Heaven and all fears of retribution, must prove as ineffectual and vain, as did the speculations and instructions of all Heathen Philosophers and Moralists, and the precepts, persuasions, promises, and threatenings, of the Jewish Law, which, while it *demanded* righteousness and holiness, supplied to the hearts of men no sufficient spiritual and saving power.

"The movement," we are told, "was defeated upon the suggestion of an Orthodox clergyman, which was in substance this,—That there appeared from the report, resolutions and explanations, to be a fundamental difference of faith between those who were expected to join in the movement, which must render concert of action in it impossible, inasmuch as great stress was laid in them, *upon the knowledge of the life of Christ*, whereas the Orthodox did not think a knowledge of the *life of Christ* of so much importance, but relied upon *His death* as making an atonement.

"Is it not true," our correspondent asks, "that Unitarians *ought* to be far more *Evangelical* than those who claim an exclusive right to that name?"

* By His Life here is intended His whole manifestations to men, and in this sense includes all that took place upon the Cross,—and from His birth to His ascension.

THE DEATH OF THE GOOD.

Had Jesus remained on earth, the minds of the apostles would not have been directed heavenward; and so it may be with us. The presence of those who are endeared to us by the possession of every Christian grace, may only fix our hearts more strongly on this passing scene. True, they may first have taught us to love virtue. Their hallowed tones may first have carried to our hearts the conviction of a God and a Providence. Their bright examples may have shown us the possibility of excellence. Their firm constancy to duty may have convinced us that the just are strong. Their gentle cheerfulness may have led us to see that piety is not austerity; that the ways of wisdom are the ways of pleasantness, and that its paths are peace. Their teachings may have preserved us in integrity; or if we have departed from it their solemn warnings may have awakened us from our dream; or their winning virtues may have invited us back from pleasures which were too unsubstantial to last, and which were already bringing forth their harvest of corruption! What a blessing are holy friends and kindred! With what earnestness should we utter our thanksgivings at the throne of grace, that their path and ours have lain side by side; that they have ministered to us of their spiritual gifts, and led us heavenward! We know that it is well for those who have fascinated us, and gained our hearts, to be removed, if they walk not aright with God; for they were taking our thoughts from Him to whom they should be given. But is this the case with the good? Yes: it is expedient that they should go away! Where is our virtue, if it depended upon them? Where is our wisdom, if always we applied to them for advice! Where is our constancy, if it was they who kept us, and not we ourselves, in the right path! Every man must bear his own burden. They taught us how to carry it;—it was well. They soothed us under its pressure; let us thank God that it was so. [Rev R. L. Carpenter.

WHO IS THE USEFUL MAN?

The three great essentials to religious usefulness are pureness of life, constant activity, and firm reliance in God. Very erroneous estimates are made of the comparative usefulness of different individuals. One judges that he whose lips are eloquent, and whose feet are swift; whose hand seems to have a species of religious ubiquity, is accomplishing vast good. Perhaps he is: perhaps he is doing more evil than good. There may be sinuosities of life, which destroy respect for his character: self-seeking may be so glaring that none can love him: or he may be one who knows little about prayerful trust in God. A defect in either of these respects is radical. Too much may be attributed to the usefulness of one whose character is principally negative. He has no marked and prominent faults. He does nothing ostentatiously nor obtrusively, and men generally speak well of him. If we were to inquire why they praise him, perhaps the most they could say would be, 'He is an inoffensive and harmless man.'

We may err in judging of the usefulness of men by the position which they occupy. If prominent, and attended with much eclat, the multitude think that man excelling most others in influence and usefulness. It may be so, and it may be far otherwise. The prominence of his position gives emphasis to all his acts; and if men see almost as many foibles as virtues, and as much that is indiscreet as that is wise and true, they may not, after all, be much the better for his influence. It may be that another person, whom the world knoweth not, and whose name will never be blazoned or chronicled, is exerting an influence, silent, deep, and permanent, that will endure and increase through many years, and in successive generations. He is noiselessly, but actively and vigorously, prosecuting plans of usefulness; and every step and action is accompanied with prayer. While he is constantly moving forward, he is as constantly looking upward. He moves carefully—thoughtfully—circumspectly. What is done by his labors, and in answer to his prayers, is not undone by the obliquities of his life and conversation. The harmony of living, laboring, and praying—the power of example, works, and faith united—these give symmetry to the Christian man, and efficiency and success to his endeavors for the highest usefulness. [N. Y. Evangelist.

[From Poems by Fritz and Leolett.]

Faith.

Ye who think the Truth ye sow
Lost beneath the winter's snow,
Doubt not, Time's unerring law,
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of Mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night,
Now the harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word,
Now the faithful sower grieves;
Soon he 'll bind his golden sheaves.

If Great Wisdom have decreed
Man may labor, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection morn!

Silent Influences.—We do not always understand how powerful these are. When some incident occurs to remind us of it, or some noticeable illustration of it is given in our experience, we are startled for the moment into surprise and awe. Our ordinary life seems wonderful and fearful; it becomes invested upon the instant with an immeasureable responsibility. A parent lets fall a remark before a thoughtful and sensitive child, which arrests his attention. It may have been merely the tone in which it was uttered, or the peculiar collocation of its words, or some equally insignificant circumstance connected with it which makes him notice it, and the parent has no idea that he has noticed it. He hardly thinks of it indeed again, but loses it again in the instant rush and press of life. But it sticks for some reason in the child's thoughts, and will not out; and years after it is freshly remembered. A whole system of action and belief has sometimes been drawn out of such a remark, and the destiny has been shaped by it. A man of cultivation and social attractiveness, especially if he hold some position of influence and distinction, as a journalist, a statesman, a professional man, is often little aware—because he has strangely forgotten the days of his boyhood—how wide and permanent are the influences he leaves upon the society he passes through. What he says may not be remembered; but what he is, will be. Many think of him with pleasure, and with a secret wish to know him and be guided by him, of whom he does not think at the time.

Cautious Judgment. You must form a true relish of life, just as you would do of painting. You must not suffer your eye to be captivated by gay glossy coloring, by gaudy and ambitious ornaments, however they may strike and dazzle you for a while. You must dwell upon the more austere and manly graces, which never please upon a transient view, but when they have once pleased you, please you for ever after. The allurements of sensual pleasure are very striking; they catch the heedless and injudicious; but the beauty of holiness does not, at the first glance, invite the eye; it has something severe in it, and you must dwell upon it, and consider it thoroughly, to be enamored of those graces which depend not on changeable fancy, but are founded on truth and a justness of thinking—graces which will never please you while you are thoughtless, nor be disrelished by you till you become so. However wisely and industriously you may pursue wealth, honor, or power, you can never be secure against a disappointment. There is one pursuit in which you can meet with no disappointment, and that is in the pursuit of virtue; since every honest and spirited endeavor after virtue is virtue, in some degree, which if we do not slacken our endeavors, will lead us on to a greater, till our goodness shines more and more unto a perfect day. [Rev. J. Seed.

True Knowledge. We are, some of us, very fond of knowledge, and apt to value ourselves upon proficiency in the sciences. One science, however, there is, worth more than all the rest, and that is the science of living well—which shall remain when, 'whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' As to new notions and new doctrines, of which this age is very fruitful, the time will come when 'we shall have no pleasure in them.' But this spiritual wisdom will please us to the last, and more at last than ever—this wisdom, which cometh from above, and will carry us thither. And indeed all our other studies and pursuits, however different, ought to be subservient to, and centre in this grand point, the pursuit of eternal happiness, by being good in ourselves, and useful in the world. Soon, very soon, the disputer of this world may be no more—of *this* world, says St. Paul—for disputes will have no place in another. But the meek and humble Christian, who chiefly desired to *understand* that he might direct his *will*, and to *know*, that he might *act* rightly, is a character which will stand us instead for ever, when pride and self-confidence shall be no more; for we shall no more know in *part*. [Rev. J. Seed.

Early Days.—Early days are oftimes the days that stamp the die for life, and the doings thereof. Very many of our great and eminent men have shown forth, in their early days, some glimmerings of what they have proved to be hereafter. Hence, whatever we would have in following years, we must begin to seek in our early days. Do we wish to be beloved and esteemed through life? We must begin to deserve it, through good conduct, in our days. Do we wish to do good to our fellow-creatures to the utmost of our power? We must commence it in our early days. Do we wish to be made happy through life? We must go to Christ in our early days. Do we wish to die happy? Then pray that your sins may be pardoned in your early days. And may the God of heaven grant it, for His sake who was in favor with God and man in his early days. [London Early Days.

A WORKING MAN'S LIFE.

BY JOHN YOUNGER.

At the age of nine, I had got tied about me a lambskin apron, and was set down to learn my father's craft of a shoemaker, my mother meantime contriving how she should get me to school again the by-and-by, to learn arithmetic, &c., when their circumstances, as she had hoped, should take some favorable turn.

Along with his village shoemaking, my father had rented one of the village farms of those days, fourteen acres, from which at this period of my life he was ejected, along with others of the same class; ten or twelve of these farms being thrown together under a new system of husbandry, two-thirds of the village thrown down, the rest left for housings to the laborers on the new-formed farms. Much distress here occurred, but above all was my distress when my poor mother fell down of palsy, and after ten days' illness died, at the age of forty-eight. This was the *great stroke on my youth*, for though still in the care of my father, and three dear sisters left me, I yet felt a desolation of heart, which cannot be described in a paragraph: but however acute such grief, the young spirit, buoyant and fixable, cannot long retain the sad impression.

We struggled on in a cot-house in the village about two years more, when we had to leave it, as several others had done before us. We then removed a short distance, to Elliston; in this, the adjoining parish, where Mr. Tulloh the proprietor let my father's cottage, beside his blacksmith and joiner's shops, finding him a useful man as a shoemaker in the vicinity. This was in the year 1798, the year previous to the wet season which perished the crops, and brought the famine, since designated by the name of "the dear years," when meal, then our staple of living, was five times its present price. From having been previously reduced in circumstances, we were worse off than our neighbors; then was I literally a starveling, little left but spirit, yet still a walking spirit, nearly light enough to fly.

In these times I resorted to one of my early pursuits, flew to the Ayle water and fished for trout, as much for my dinner as for amusement, and hence, became the proficient in that art for which I have since been so noted, not only amongst our Tweed anglers, but over the country, and this fame was the more increased by a Practical Treatise on River Angling, drawn up from my own experience to please a friend, and accidentally published nine years ago.

During this time I was acquiring a philosophy, a purely natural philosophy in my case, which set me above, or below regarding current fashions, which I was not enabled to follow. I could get no Camperdown waistcoats, then the rage of the young bucks of that day; but was obliged to play the fox and the grapes with such things as dress, till reasoning on these matters, I began to conceive that grandeur lay more in the mind than in outward forms of adventitious acquisition. And so that the skin was got modestly covered, I regarded not appearance, nor slunk back because I could not trim out like some of my neighbors. I went even to church, at two miles distance, in whatever garb I might happen to get invested. I also discovered where one of the first Sabbath evening schools was taken up in a neighboring parish, that of Bowden, and made some juvenile acquaintance there a remnant of which is lasting in friendship to this hour. At this school I acquired, through the summer, a considerable quantity of more Bible education, which still remains, like a bright sun spot reflecting the holy feelings of youth on the rusted surface of the memory of years.

I may here take the opportunity of declaring that the richest portion of my life's enjoyment, not excepting even the ardent and tender loves of youth and early manhood, was my scripture readings of these years. I delighted then to dwell on the portions that I had formerly read to my mother, or such as I thought would have delighted her, supposing that her spirit might be still overlooking me. I had hardly then seen other books, nor knew that many others existed.

The historical part of the Bible seemed of too great a weight for my mind, I could make nothing of it above plain relation of incidents. But the poetry, the wise sayings, and the splendor of the whole, particularly of the book of Job, the descriptions of Isaiah, the wailings of Jeremiah, the wisdom of the Proverbs and Ecclesiastes, the music of the Psalms, the convincing power of the word and doctrine of the Redeemer, his incomparable parables, the eloquence of Paul with the other apostles, and over all the sublimity of the Revelations, "And he showed me a pure river of water of life, clear as crystal, &c," raised my young heart into a frame of admiration and mental enjoyment, so far above all earthly concernments, that in the favor of these devotions of sentiment on a sunny Sabbath morning, I could have conceived myself as a feather in an angel's wing, journeying, like Shakespeare's poet's eye, "from heaven to earth, from earth to heaven."

Thus was poetry excited in my youthful mind, the power of its expression yet ungained, and then to appearance in my circumstances unattainable. I had thousands of conceptions to which I wished to give expression, but had no language in which to embody them, and indeed as few acquaintance to whom they would have been intelligible. I may remark, however, that I think I felt that spirit of poetry always in my mind, as an original spark in my being, which required only the breath of the ancient prophets to blow into a flame That flame might have consumed the envelopment in time, had I not by-and-by, with help of a dictionary, mastered language enough to give it vent in prose, and even occasional verse. It was this that set me a writing, and in search of language, for I had not then seen "Thomson's Seasons," my first book of modern poetry. And, indeed, I would have been inclined to have written much poetry, had I been favored with the early means of finding expression equal to my taste, but that a-wanting, I have through diffidence, together with the daily distraction of attention to the necessary concerns of life, been led to keep the expression of it comparatively limited.

The two "dear years" were a natural famine, the two that followed became to us the famine of reduced circumstances; in which time, had it not been for the kindness of the Elliston family, particularly of Mrs. Tulloh, mother of the present proprietor, a lady of superior taste and motherly feeling, who never failed to contrive errands to bring me to the house, where the servants were directed to give victuals, I believe I might have literally starved. The memory of the good is always embalmed in some bosom—as her memory is in mine.

At Whitsuntide, 1802, my father removed with us to this, St. Boswell's, the parish village, where from diligence and better times, his circumstances soon became improved; when, still in the vigor of life, he contracted a second marriage, not supposing that we would leave his house till we should go out individually, as we might see a settlement in life. But my sisters, become women in the prime, could not agree to the idea of continuing under a new mother. One of them kept my father's house, the others were out at farmers' service; when on a day we all four met by appointment, went down to Tweedside, where, after a full consultation, it was decided that I should purchase some secondhand furniture, for the payment of which they would club their year's wages, and lease a cottage, in which one or other of them should reside with me, whilst two should keep out at service; that I should work journeyman for my father, bringing the work into my own house, till I should see how I might begin the world on my own footing, when my father could get on with a journeyman in my stead. In this arrangement it was agreed that whoever of us should marry, should walk out, leaving the mutual furniture to be last remaining.

This agreement was religiously observed, and much more than all—as has been all our other family dealings to the last. My father was, happily, enabled to do afterwards for himself and his wife, having no further family. My youngest sister and I were the only two of the four who married, and have, for seven years past, been the only survivors of the family.

At the age of twenty-five I married Agnes Riddle, two years younger than myself; this occurred after the death of her good, honest father, who had, from our first coming to the village, regarded me as one of his own family, (she had previously lost her mother too,) and now was left alone in her father's rented cottage in the village, with its furniture and small effects bequeathed to her, which gave me a decided advantage to commence a beginning for ourselves. Her three brothers were then dispersed amidst the wars over the continent, and so lost for the time being. They have all since been found, and all lost again on earth, save the eldest, Robert, who is still alive in London, the same kind, helping friend that he ever has been since our first very early acquaintance.

I am still in the same village, where I have been tugging on daily since at my shoemaking, and occasionally 'fish-fly' dressing, in circumstances occasionally a little better or worse, through a vast number of casual occurrences which cannot be detailed here, generally pretty hard to contend with. But having been blessed with nerve and muscle hitherto, and certainly pretty full in what phrenologists might call the organ of hope, inheriting a spirit not to be subdued by mere appearances, I have got on wonderfully, and am yet left in the blessing of general good health and vigor at the age of sixty-three. I have my good wife still spared to comfort me, and to be comforted after having been joined above thirty-seven years.

Of eleven children we have only the three first born alive, two daughters and a son, all married, and from whom have arisen to us twelve grand-children, all loved little ones, in present health and good liking.

I have had a feeling of deep interest in four generations; first, in my father's pecuniary straits in the time of my youth; next, in my sisters' concernments; again, in our children's; and now, "life's cares are comforts," my little *grandees* are as interesting, and claim as much attention as any of the preceding. I see it would be the same should I be spared to the age of Methuselah.

PHYSICAL NECESSITY OF A SABBATH

In a little volume entitled 'Four Months among the Gold-finders in Alta California, by J. Tyrwhitt Brooks, M.D.,' the author, after describing very graphically the manner in which lawless adventurers from all parts of the world were recklessly, and in many instances murderously, engaged in the attainment of gold, states:

'4th June.—Breakfast was soon despatched, and the question as to the day's operations asked. Don Luis was the only son who, on the score of its being *Sunday*, would not go to the diggings. He had no objection to amuse himself on Sunday, but he would not go to *work*. To get over the difficulty, we agreed to go on the principle of every man keeping his own findings, our bonds of unity as a party to extend merely to mutual protection and defence. Leaving Don Luis, then, smoking in the tent, we proceeded to work, and found that the great majority of the gold-finders appeared to entertain our opinions, or at all extents to imitate our practice, as to laboring on the *Sunday*. . . .

I worked hard, as indeed we all did, the whole morning; the toil is very severe."—pp. 69, 60.

It does not appear that Dr. Brooks or his associate felt the slightest remorse at the agreement they had so shamelessly entered into to desecrate, for the sake of gold, the Sabbath; and yet, in the brief space of three weeks, the Doctor makes the following very remarkable entry in his journal:—

'25th June, Sunday.—We have all of us given over working on *Sundays*, as we found the toil on six successive days quite hard enough. . .

A few of the miners pursued their avocations on the *Sunday*, but the majority devoted the day to rest, smoking, and sleeping in the shade alternately.'—pp. 82, 102.

Thus, even in picking up gold (an occupation so exciting that it had burst the bands of almost all human compacts, people of all conditions having deserted from their engagements to rush to 'the diggings,') one day's rest out of seven was practically found to be absolutely necessary. 'The fact is,' preaches J. T. Brooks, M.D., as soon as he became dead tired,

(When the Devil grew sick,
The Devil a monk would be.)

—'The fact is, the human frame will not stand and was never intended to stand a course of incessant toil.' One holiday per week was accordingly agreed on, but it was moreover carried *nem. con*, that they might just as well have it on *Sunday* as on any other day; and thus from no sense of religion did the worshippers of 'the diggings' most powerfully subscribe to the wisdom of that commandment which, with modification elsewhere explained in the Holy Scriptures, has beneficently desired us to KEEP HOLY THE SABBATH DAY. [London Quarterly Review.

[From Graham's Monthly Magazine.]

Wordsworth.

BY JAMES T. FIELDS.

The grass hung wet on Rydal banks,
The golden day with pearls adorning,
When side by side with him we walked
To meet midway the summer morning.

The west wind took a softer breath,
The sun himself seemed brighter shining,
As through the porch the minstrel stept—
His eye sweet Nature's look enshrining.

He passed along the dewy sward,
The blue-bird sang aloft "good-morrow!"
He plucked a bud, the flower awoke
And smiled without one pang of sorrow.

He spoke of all that graced the scene,
In tones that fell like music round us;
We felt the charm descend, nor strove
To break the rapturous spell that bound us.

We listened with mysterious awe.
Strange feelings mingled with our pleasure;
We heard that day prophetic words,
High thoughts the heart must always treasure.

Great Nature's Priest! thy calm career,
With that sweet morn, on earth has ended—
But who shall say thy mission died
When winged for Heaven, thy soul ascended!

The two Travellers. The following story of a noble act of humanity is from the interesting German tales of Krumacher:

Two travellers once rested on their journey at an inn, when suddenly a cry arose that there was a fire in the village. One of the travellers immediately sprang up and ran to offer his assistance. But the other strove to detain him, saying 'why should you waste your time. Are there not hands enough to assist? Why concern ourselves about strangers?'

His friend, however, listened not to his remonstrances, but hastened to the fire, the other following and looking on at a distance. A woman rushed out of the burning house, erving, 'my children! my children!'

When the stranger heard this he darted into the house among the burning timbers, while the flames raged fiercely around him. 'He will surely perish,' cried the spectators.

But after a short time, behold, he came forth with scorched hair, carrying two young children in his arms, and delivered them to their mother. She embraced the infants, and fell at the stranger's feet, but he lifted her up and comforted her. The house soon fell with a crash.

As the stranger and his companion returned to the inn, the latter said, 'Who bade thee risk thy life in such a dangerous attempt?'

'He,' answered the first, 'who bids me put the seed into the ground, that it may decay and bring forth the new fruit.'

'But if thou hadst been buried among the ruins?'

His companion smiled and said, 'Then should I myself have been the seed!'

MODEL LODGING HOUSES AND BATHING HOUSES IN LONDON.

We cut the following from a London letter in the Philadelphia Bulletin:—

Now for the new "home." The one I visited is a large new brick building, near one of the worst parts of London, but placed on higher ground and in comparatively pure air. We entered and found it was built on three sides of a square—the open space being left as a playground for the children, and a place for drying clothes; and the fourth place being shut in by a high wall. Every one who knows how difficult it is even for the rich to find a healthy, safe place in a city for their children to play in, will appreciate the advantage of this. Around the three interior sides ran covered galleries, which served as very good places for the children to run about in, in wet weather, and were used as passage ways to the different rooms. The first row of rooms we entered on the ground floor, were mechanics' shops, all dry and convenient, designed for the mechanics lodging in the house. Then came the bath-rooms for either hot or cold water, and a larger room with conveniences for washing and ironing; all intended for the lodgers in the house. On the second floor the apartments for families begin; and very comfortable they are. The floors are of *asphalte*, to prevent dampness ascending. The walls and every part of them are, as much as possible, made fire-proof; the beams, wherever used, being laid in fire-proof cement, and the floor resting on brick arches. The passage way outside, too, are mostly of slate. Each family is allowed two rooms and a pantry. The sitting room or kitchen, is furnished with a good cooking range and oven; and the pantry has a safe for provisions and divers other conveniences, known to housekeepers. The bed room, as indeed is true of all the rooms, is furnished with excellent means of ventilation. Fuel is sold by the Company to the lodgers at the wholesale price; and gas will soon be burnt through the building. We examined several of the different sets of apartments, and found them certainly most pleasant and convenient. I fell into something of a conversation with one woman about the new "Lodging house." She liked it all very much—said the great reason why she and her husband came was, to have a dry, healthy place for "the children," and she believed all the lodgers liked it very much,—"though some did complain that the flooring (the asphalte) dusted *the carpets!*"

Each family pays only from 4s. to 7s. a week, for all these conveniences. This lodging house was designed for families alone. There are still others for single men, with even greater conveniences. I went over the one in St. Giles's, which has not only all the arrangements mentioned above—the bath and wash-house and safe for each individual—but a public kitchen and coffee-room, some 33 feet long. The dormitories, of course, in this house, would be smaller, and on a different arrangement from those for families They are equally clean, however, and well ventilated. Each one is provided with a bed, chair and clothes-box. In one part of the house, too, is a small library for the inmates. The rent for all this is only 2s. 4d. a week, or at the rate of 4d. a night, which is lower than the price at the dirtiest boarding-houses in the city. There is another lodging-house for single men in another part of the city, even more comfortable than this, with a better coffee-room and a reading room supplied with papers—all at nearly the

CHRISTIAN REGISTER.

Boston, Saturday, October 12, 1850.

CHRIST THE LIGHT OF THE WORLD.

We saw not long since an engraving of the Holy Family, which gave us peculiar delight. It represented the Virgin Mother in the back ground, Joseph at work as a carpenter, and the infant Jesus holding over his work-bench a torch, from which a mild and genial light was shed over the whole picture. Beneath was inscribed in Latin, "I am the light of the world." It is on the plane of ordinary life, among scenes not unlike that of the carpenter's shop, that we are made most fully aware of the illumining power of Christianity. Other lights reach those, who occupy a more conspicuous position. Philosophy may have purged, and Science enlarged their visions. Restraints against evils, aids and encouragements to virtue, are multiplied around them. Toil and sacrifice are seldom demanded of them; or, when incurred, are attended with profuse sympathy and rewarded with generous fame. In more sheltered paths of duty, there is toil without glory, sacrifice with no record save in heaven. No trumpet call from without urges to the race of Christian effort; no admiring religious public hails the attainments reached and the victories won. No clouds of witnesses stimulate the spiritual ambition, or make him who has put his hand to the plough ashamed to look back. In such regions of society, the sources of secular wisdom were until recently as sealed fountains; and, where there exists, apart from the culture of the scholar, a clear, large, rich, and influential mind, (and we know many such,) it verifies that saying of holy writ, 'The entrance of thy word giveth light.' We have often been astonished, we are so no longer, at the amount of the choicest mental culture and the best practical wisdom derived from the Bible alone, or from the vivid and infallible intuitions of a devout and loving heart. Among the most edifying and instructive associates that we have numbered on our list of friends, among those whose anticipated society constantly blends with our hope of heaven, are not a few for whom the school of Christ has done all that was ever done for their intellectual training, whom yet we, with our life-long conversance with books, and learned men, have recognized as our peers or superiors! Nay, one such man is, next to the sacred writers, our favorite author. We seldom pass a year without reading Bunyan's Pilgrim's Progress, and are inclined to regard that great prose poem as first on the list of epics. Yet when Bunyan could read the Bible without spelling, he had reached the climax of his scholarly attainments. His inspiration was all from the fountain of Siloah. His gorgeous imagination was kindled wholly from the sacred page and from the spirit of God in his heart. And we have often talked with 'poor saints and widows,' whose discourse has had for us the same charm, and awakened in us the same intense interest, with that marvellous tale of the Bedford tinker; and yet more have we known, whose lives have been sacred epics, worthy to be read of angels.

We have just attended the funeral of a poor widow, who had lived for more than three-score years, forty of them in widowhood, the last twenty alone, in the house where she was born. The shattered tenement had grown so infirm, as to render it doubtful whether it could give her safe shelter for another winter. Sunday found her in her usual place in the sanctuary. On Tuesday, seized with sudden illness, she was just able to summon kind and watchful neighbors to her assistance. They came, and found her prostrate and helpless, engaged in fervent prayer. With the words of prayer on her lips, she sank at once into her death slumber. And lowly as was her lot in life, we feel as if a strong pillar of our Church had been removed. From her youth she had been an ornament of the Christian profession, and none can remember a word from her lips, or an incident in her life, not in beautiful harmony with her holy calling. Her society was sought and loved by those of every position in the social scale. In all the essentials of taste and refinement, in delicacy of perception, in dignity and propriety of speech and manners, none need have disdained her for a pattern; yet all that she had of wisdom and of grace she owed to the transfusion of Christian piety into the entire circulation of her inward life. At the same time, though silver and gold she had none, her charity in such as she had, rendered her a centre of beneficent influence for the poor, distressed, and suffering. Thus with outward advantages which without religion would have made her a mere cipher, because she was a follower of Christ, she has died honored and regretted by an entire Christian community.

[We would call the attention of our readers to a series of three articles, of which here is the first.]

[For the Register.]

The Missionary Duties of Unitarians.

NO. I.

We have arrived at a period in the history of our denomination, at which it behoves us to pause, and examine our condition. We have obtained a local habitation and a name. If still denounced as infidels in the neighborhood of our origin, the ungracious task is performed with a certain tenderness, greatly differing from the theological hatred of earlier days. We have been struggling for existence, and that we have obtained. And to many of us it seems that here our distinctive work is concluded. Our ministers have now but to preach their sermons, founded upon, rather than expressive of, the theology we have adopted; to perform their parochial duty, and to interest themselves in philanthropic movements, or refined and subtle speculations, as their tastes may lead them. Their congregations feel called but to attend upon their ministrations, and to seek in individual developement to profit by their results. Beyond the charmed circle of their own societies, their religious observation and action need not extend.

But such is the spirit neither of Christianity nor of the American people. Christ's last instructions to us are, to "go into *all the world*, and preach the Gospel to *every creature*." Our genius, as a nation, sets us the example of unceasing acquisition. Conquest is the prominent idea of Christianity, as of Americanism; and as warriors of the Cross, we must buckle on our armor, and rush into the thick of the combat. We are now resting in that gray of the early morning, which precedes the sun's first rays; not yet has the dampness of the night passed away. Presently the morning mist shall be dispersed, and our path shall lie plainly before us, with every finger-post pointing us in its direction.

And what is the path in which Providence designs that we shall go? Unitarianism, I answer, must become the great missionary movement of the age. So vigorous and extensive must be its action, that surrounding denominations shall perceive its truthfulness manifested in its vitality. If Unitarianism be true, then have the past ages of Christianity been preparing for its advent. In opposition to Orthodoxy, it asserts both in theory and practice the entire freedom of private judgment in all matters of religion; and it thus harmonizes with the spirit of the age, and the institutions of our Country, in insisting upon the removal of our mental shackles. In the various great doctrines of Religion, Orthodoxy and Unitarianism are continually in antagonism. Orthodoxy worships a triune God; Unitarianism, a God who is One, and only one. Orthodoxy resolves the existence of the Redeemer into that of God; Unitarians behold him as a creature of God, in all things dependent upon the Father. Orthodoxy beholds a separate person in the Holy Spirit; Unitarians regard it as that blessed effluence of the Father, which brings us into indissoluble union with him. Orthodoxy asserts the Total Depravity of human nature through the taint of Original sin; Unitarianism teaches its freedom from any actual defilement at the birth of every creature. Orthodoxy regards Conversion as necessary because of the nature wherewith we enter the world; Unitarianism because of the voluntary consent to sin, through evil tendencies within, and a corrupting education. Orthodoxy teaches that Christ died to satisfy God's justice for men's sins; Unitarianism believes that he died to gain the affections of men, and, through this channel, to convert them from their sins.

Thus, in every great doctrine of Religion, we find ourselves in antagonism to Orthodoxy. In vain will the cry be iterated and reiterated, that the dogma is of little or no importance, that the action of the religious sentiment is all that is needed; this cry savors to me of sentimentalism. The dogma is the expression of the sentiment, and the test of its genuineness. We must ever believe that truth is of inestimable value to the soul; and that error is hurtful, and ably hurtful to its best interests. We must believe that though truth only can the soul enter into its salvation—that error must ever be an effectual hindrance to its attainment. I would not speak arrogantly, but with a sense of our own exceeding responsibility, when I say, that believing that we alone, in our views of Religion, interpret the scriptures aright in their application to human experience; believing that the doctrines of Orthodoxy pervert and vitiate them, so as effectually to alter their spirit, it becomes a most prominent duty that we should labor with diligence, energy and concert, to disseminate and establish our own views, and to overturn those to which we are opposed. Every omission of duty for this purpose we must, sooner or later, deplore, as a sin against our own conscience, as it already renders us guilty in the sight of God. Every such omission must exhibit us as unworthy servants of our great Master, to whom we thus become a grief and a shame.

Our missionary labors have not yet begun. We look around in vain for the agents of their performance. The Pagan groans in his miserable bondage, while we sit in our cushioned pews, luxuriate in our graceful music, and listen with critical ear to the rounded periods of our minister's discourse. But I would not speak rashly and unjustly; I know that there are many of us who receive spiritual sustenance from the ministrations of our pulpits; and in addition to this, I rejoice to believe that there are many who wait longingly and expectantly for the incoming might of our Master's cause, through that portion of the great work committed to our charge. But we wait, as it were, in the dark, not knowing at what point the light shall first appear. We know that the heathen world lies open before us, without a single laborer from our ranks, to sow there the seed of life. Judaism remains unapproached by our efforts, although we cannot but perceive our common and extensive ground of sympathy, in our joint and distinctive view of the undivided unity of God. California, which has grandly opened to christian observation, as a field of mighty labor, in which treasures can be gathered, before which all its gold fades into the dust whence it sprang, has not an advocate of the views, which we regard as Christ's, within its wide domain. Soon to enter, by the operations of commerce, into frequent, familiar, and expeditious communication with the shores of Asia, how vast is the prospect of spiritual gain thus offering its invitations to Christian enterprise. And lastly, the land which lies nearest to our home, the great valley of the Mississippi;—how many laborers have we sent to that portion of our country, which soon must be its centre, and where already its might is fast concentrating! But this is not all. In the great city of Philadelphia we have but one Society; in the greater city of New York but two; and in the whole of the Empire State, I think, but twelve. Are we doing our work? Are the doctrines in which we believe, and which are the foundation of our hope, indeed the doctrines of that Gospel which is the power of God unto salvation? Do we cherish them as our heart's dearest treasure, as the crown of our joy on earth, the promise of our bliss in Heaven? Do we believe that they are the expressions of God's truth, and therefore necessary to the salvation of the human race! If we do, then is it indeed time that we should everywhere proclaim them; that the work of the missionary should be the foremost work of the Unitarian.

In future communications, I shall describe, definitely, the field of labor which immediately and imperatively demands our services, and shall suggest what appears to me the most appropriate means of performance. M. D.

NEW AND FEEBLE CHURCHES.

We have received from "A Subscriber" a communication, dated at Philadelphia, which urges the establishment of a new church in the northern part of that city. He thinks that if any man fitted for the work should undertake it, he would undoubtedly receive the aid of the present able and devoted Unitarian minister of the place, whose duties are too arduous to allow him to engage alone in anything of the kind, without such aid. We can only say that we have too little knowledge of the condition and wants of the place to do anything more than to state our correspondent's views. If things are ready for such an enterprise, our brethern there are the ones to make the movement.

Our correspondent goes on to speak of other and feeble societies, struggling along with difficulty, having preaching only a part of the year. "I recently," he says, "visited Eastern Maine. Calais, a prominent town of about 5,000 inhabitants, struck my mind very forcibly, as coming under the head of one of those towns of which I have been speaking. A society was first organized there in 1831. In 1834 a beautiful church was erected by the enterprise of gentlemen of said society, and although it has been surrounded by other societies who have endeavored to distract its efforts, and thereby draw off its members, and thus, during a portion of the time, by its inability to defray the expense of preaching, it has been left scattered about; yet the enthusiasm and desire manifested by all, and particularly the ladies, to continue preaching, together with the efforts heretofore made in raising funds from their labor, is worthy of our highest praise, and should be rewarded. They have had a liberal offer from your Association to grant them $150, per annum, if they would obtain a minister and continue preaching throughout the year. They were making great efforts to do so, yet many members had moved away and it was doubtful if they could succeed, without imposing too great a tax upon a few liberal men. Could about as much more be realized from your Association, I doubt not they would go along, defraying all their bills promptly (which is important for a religious society, in order to success) encouraged to greater effort, and ultimately enabled to sustain themselves."

CAPITAL PUNISHMENT.

"J. F. C." writes to the New York Inquirer, criticising an article on Capital Punishment printed in our paper of Sept. 14. He refers to the article as showing that the editors of the Register, though "wise and good men," are "advocates of man-killing." He does not advert to the fact that the article stated that these editors are not agreed in opinion and promised an article on the other side of the question,—which other article has since appeared in our columns. We direct to this fact the attention of J. F. C. and of the Christian Inquirer.

The present writer is not the author of either of the articles referred to, and is not aware of having any personal motive or intention to vindicate either. As two states of mind have already had an editorial expression, it will do no harm for us to confess to a third. We take no shame in acknowledging that we are undecided. Predisposed for a long time to be persuaded of J. F. C's. doctrine, we have never yet been fortunate enough to find arguments to satisfy us. J. F. C's have not helped our difficulty. From the tone of satisfaction with which he pronounced our collengue's arguments "feeble," we were permitted to indulge a momentary hope that he was about to introduce some strong ones; but his seem to us less able than those he assails. He says the feebleness of his opponent's arguments is "adapted to inspire joy." We confess that the feebleness of his inspires us with no joy, but sorrow rather; for, as we said, we wish to believe with him. A comparison of views may be of some service, and the importance of the topic will justify us in a brief examination of his reasoning. It is of the expediency of the death penalty that we are in doubt. Of the *right* of Government to inflict it, in certain cases, we have no doubt whatever,—as will appear.

I. J. F. C. illustrates what he calls the absurdity of destroying the murderer's life to protect the community, by saying that *he* would have the same right, standing on the shore with a rifle in his hand, and seeing three men struggling in the water with a plank that will safely bear only two, to shoot one of them for the purpose of saving the others. The illustration is an unfortunate one, and without force, for five reasons. 1. In the one case the act would be that of an individual; and in the other case, it is the act of Government dealing through law. Nobody pretends that a single individual has a right, of himself alone, to inflict the death penalty. 2. In the one case the expected loss of life would be in the course of nature, involving no immediate guilt; in the other case it would be by crime. The evils,—and the evils, observe, to *society*, which seeks the protection—attending a murder will hardly bear comparison with those of the drowning of a man, or of two men. 3. According to the course of this analogy, the Law has no right to do anything whatever with the murderer, except to provide him an opportunity to withdraw from temptation, if he chooses to do so. 4. The two cases differ in respect to the mutual relation of the parties. The man on the shore is a mere spectator, unconcerned except through his sympathies; while Law, as the Protector of Society, in taking life to preserve its members, is a party concerned, and authorised to interfere. 5. In the case supposed, according to the highest received code of practical ethics, the destruction of one life to forestall the certain sacrifice of three,—its destruction even in the form of suicide, is justified.

II. J. F. C., by implication, denies the whole right to take life, and charges upon the article a "fallacy" in taking the abstract right for granted. As we understand the article there is no "fallacy;" for it does not pretend to *argue* the question of the abstract right; but assuming the abstract right, it argues that the Law, in its capacity as a Protector, may use the right to inflict death on the murderer, from the consideration that he has shown a disposition which will be likely to lead him to destroy the lives of the innocent.

Does J. F. C., then, deny the right to take human life under any circumstances? We should be glad to know on what grounds, and on what authority. Is it on the ground of the supreme sacredness of life? What is the origin of that tenet? It is as old as the anti-capital-punishment doctrine; but we never could find on what sound basis it rests. Certainly the common experience of men shows that they hold many things both more sacred and more precious than life; the intuition of every true heart decides that honor, virtue, justice, liberty, love, are more sacred; Christ taught his disciples that there were things more sacred, when he instructed them to lay it down rather than be faithless to his Truth.

Or, is it on the ground that in taking life, Government takes what it cannot restore? This proves too much; i. e., if proving that Government has no right to punish crime at all is proving too much. Most opponents of the death penalty would substitute for it imprisonment for life, or for a long term of years. But in shutting a criminal up in prison Government takes from him what it cannot restore,—time, health perhaps, enjoyment of domestic affections and of liberty for the time being, social standing. Besides, what authority has ever decided that Government must not take from a criminal what it cannot restore?

Or, does Christianity declare that life is inviolable? Where? We are not sure but on the principles of an enlightened criticism, Christ could be quoted to as much purpose against imprisonment for life, as against the death penalty. He speaks very significantly of setting captives at liberty. He discourages force. We submit that Biblical Scholars ought to do something more, in citing Scriptural authorities, than to quote general precepts. Of course, the temper of Jesus is pacific, reconciliatory, merciful. He came not to destroy men's lives but to save. At the same time he came, he says, to do this by means which would cost life. And if his own course in relation to established laws indicates what he regarded as their proper province, it is yet to be shown that he countenanced the infliction of the death penalty less than imprisonment or any other penalty.

III. J. F. C., in common with many others, argues that the statute requiring punishment by death favors the commission of crime by diminishing the chances of conviction. Will he really maintain that the astuteness of legal counsel, the technicalities of the law itself, and all the resorts of a prisoner on trial, will leave such an amazing difference in this respect, between the present state of the law as it exists and works in Massachusetts, and that supposed, where the penalty is imprisonment for life, as to occasion a serious difference in deterring men from crime? Neither observation nor our judgment of the nature of the case leads us to any such conclusion. Juries do not seem so very reluctant to convict of a capital crime where the evidence is at all clear. The opponents of capital punishment are too much given to the "fallacy" of supposing their own convictions to possess the public mind, and so of using as a premise a proposition needing proof. The fact is, there is no "certainty" whatever to the mind about to commit a crime, that the crime will be punished, whether the penalty be heavier or lighter. That the increased certainty would be an offset to the terror inspired by the possible infliction of death, is something to be proved.

IV. J. F. C. denies that an execution has a salutary effect in educating the public conscience. The anti-capital-punishment men generally think that, for the Government to take a criminal's life, is a poor way to create in men a horror of killing. Here again the argument proves too much. If the rule holds of life, it holds also of property. If executions favor murders, the imposition of a fine should favor theft. In each case the law takes something from the guilty party; and if the taking of life cheapens the estimate of life, so ought the forcible taking of money to endanger the security of property.

V. J. F. C. hardly treats the article fairly when, commenting on its position, that the death penalty impresses men with a horror of murder, he says that, "if Dr. Webster had been burnt alive instead of being hung, it would have produced a greater horror." Now the article does not advocate the greatest possible horror; it says expressly that no other penalty would produce "*the same impression of horror*." Burning alive would be held by the community a disgusting enormity. The horror may be salutary; yet to be so it must be graduated to the general sense of the public. To say that an execution on the gallows *exceeds* that measure is begging the question. The question ought not to be begged, but to be settled by a reference to well-collated facts, sufficient in number to authorise a generalization.

VI. J. F. C. gives us the only indication of his own theory of the treatment of crime, where he declares that we are to return good for evil. Now this seems to us a very loose way of disposing of the subject. The "good" that we are to return for "evil" is either moral good or physical good. If J. F. C. means physical good, then he would offer a premium upon crime. If he means moral good, the advocates of capital punishment claim to regard that as well as he; it is a question of mode; and we have another *petitio principii*. We are only left to conjecture how J. F. C. would obviate the disorganization of society and the degradation of law, in his anxiety not to hurt the offender.

It is a striking "fallacy" in those who argue against capital punishment that they are constantly vacillating and dodging between the position that the loss of life is the most dreadful evil, and that it is not. In order to make the death penalty appear repulsive to the moral sense, they avow that it is dreadful above all things. But when they see that this very circumstance makes it the most efficient possible restraint from the commission of crime, they take refuge in the conclusion that it is not so terrible as something else.

Historical examples are often adduced to show that a code recognizing capital crimes multiplies their number. But it has never yet been fairly shown we believe that the two alleged facts are related to one another as cause and effect, nor that other accompanying causes have not affected the result. So, an easy answer to what is urged of the bad influence of executions on the public is,—Make them private. The truth is, and it is evidently felt in this immediate community to a very remarkable extent, the recent execution has wrought a change in many minds on this whole subject; it has shaken many prepossessions against capital punishment; it has satisfied some persons of its value as a support to public order and virtue. We do not see how what was asserted in the first article, of the solemnity of the whole trial, over and above what would have been witnessed if the penalty had been any term of imprisonment,—can be doubted to be true.

As we stated at the beginning, we are not believers in capital punishment, nor the contrary. We are rather eager to come to J. F. C's conclusion. But if he would carry his points, whether of demolishing his opponent's arguments or convincing by his own, he must add to the weight and calibre of his ordnance.

RETRIBUTION.

We see but a little way, and that so dimly, that we can know almost nothing of the absolute and final result of our actions. Yet we know that there is a law of retribution, binding them together and connecting them with us. A kind word diffuses a kindly atmosphere around us. It may make a permanent lodgment somewhere, and return to us in its influences when we least suspect it. An unkind action, which we had thought hardly known to any but ourselves, may create some secret enmity against us, which falls like a mildew on our plans at an hour that we think not of. There is in this world more of this sort of retribution than men usually suppose. Officers have been slain in battle by some one in their own ranks whom they had needlessly offended. So at the critical moment in every department of activity, we may be visited indirectly by the consequences of deeds which we have wholly forgotten. It is pleasant to come across instances of this kind in regard to kind actions. An example which lately fell under our eye has suggested these remarks.

At the time of the wreck of the Spanish Armada, a ship filled with Spaniards in distress, and commanded by Don Jan Gomes, put into the Scottish port of Anstruther, where they were hospitably received by the inhabitants. "On the score of friendship," the sturdy Presbyterians felt bound to say, or of the cause in which they were embarked, the Spaniards had no claims upon them. Many Scotsmen who had resorted to Spain for the purpose of trade and commerce, had been thrown into prisons as heretics, their property confiscated, and their bodies committed to the flames; but so far from retaliating such cruelties on them, they would give them every kind of relief and comfort which was in their power, leaving it for God to work such a change on their hearts respecting religion as he pleased. Sometime after this, a trading vessel from Astruther was arrested in a Spanish port. Don Jan Gomes immediately, when he heard of it, posted to court, and obtained her release from the King, to whom he spoke in the highest terms of the humanity and hospitality of the Scots. He invited the ship's company to his house and treated them with great kindness.

It will not do to dwell too much on such examples, or look too much to the reward of our actions, but it satisfies our sense of justice to feel that even here there is at least a tendency towards a strict moral adjustment of deeds and their consequences.

[For the Register.]

The Reaper.

How few are now the reapers in the fields!
How many, preying on the ripening ears,
Forever scatter all the harvest yields,
Planted with toil and wet with many tears.
Ah! little know they at what cost was sown
The seed-field of the world, a waste before;
When He who sowed the Word went forth alone,
And all the toil, and all the suffering bore.
But soon the Husbandman his heirs shall send,
Who from the tares shall cull the precious wheat,
And from the heaven the Son himself descend,
And with his welcome every laborer greet;
And give the weary ones his peace, his rest,
And to the feast invite each ransom'd guest.

J. V.

Nothing to Do. How often do we hear the remark, 'There is nothing that I can do. If I only could, I would be serviceable in the cause of Christian truth. But what can I, or what is there that I can do?' We can do what we can; that is all that our Master asks of us, and if we do that faithfully and humbly, it will be accepted and blessed. 'Nothing to do!' said a speaker lately before the board of Missions,—

"Paul locked up in the inner prison might have thought he had nothing to do, but he could sing at midnight those praises which should shake his prison, and open every door. The widow of two mites might have thought she had nothing to do, but she gave a contribution worth more than the benefactions of all the rich. John Bunyan, taken away from his useful field of labor, and shut up in prison, might have thought he had nothing to do; but he could there portray the immortal career of Pilgrim, and trace out the way to heaven for the consolation and instruction of all time."

SUNDAY SCHOOLS.

We love and cherish the Sunday School; yet are not among the idolators of the name and form. We are even dissatisfied with some of the features almost universal in its organization, and can conceive of some few changes which we should deem improvements.

In the first place, it seems to us that the teachers are often too numerous. In the imagined necessity of dividing every school into very small classes, persons either too young, too little informed on subjects of religious knowledge, or of too low a standard of religious character, are often pressed into the service. There is no virtue in the arrangement, by which the children of a parish are grouped into fives or sixes, with a hearer of lessons at the head of each group. We have often seen classes under the care of young people whose frivolity and flippancy of manner did little to adorn the doctrine they taught. We have known those, who themselves needed instruction as to the grounds and rudiments of their faith, promoted to the most responsible of all offices, that of religious instructers and guides of the young. We would have the number of classes no greater than that of well informed and deeply serious teachers. With a proper arrangement of the school room, there would be no difficulty in putting ten, twelve or twenty pupils into a class; and it is incomparably better that only those, whom the pupils can permanently respect as both interpreters and examplars of Christianity, should stand to them in this official relation. We would not indeed exclude from the list of teachers those, of however slender actual attainments, who are determined to grow, both as to mind and heart, in their knowledge of divine things. The church is but a monitorial school, and the diligent learner can almost always be a successful monitor. But we want to have no teaching by rote,—no teaching that is not fully seconded by the life.

As to the time of holding the sessions of the Sunday School, there is a consideration to which we are inclined to give great weight. Before this institution was generally established, the hour succeeding the afternoon service was usually devoted to parental instruction. It is still in many families the only season during the Sabbath, in which parents can find the unobstructed leisure requisite for the discharge of this important duty. Domestic cares occupy the morning, and crowd the brief intermission between the services. Kindred and friends are prone to enlarge the evening family circle, or else some public engagement calls away the adult members. Thus in many religious families, those who should be the chief sowers can only drop the seed of the kingdom by the wayside. We regret that the Sunday School ever intruded upon that one best hour of the day for home teaching, and wish, that, wherever there is not some insuperable objection, the morning or the noon might be preferred for the session of the School.

There is also a disadvantage connected with the plan almost universal of making the Sunday School a prefix or an appendix to one of the public services. It induces physical weariness in both teachers and pupils. It renders the pastor's attendance and aid difficult and exhausting. It makes many pastors almost necessarily strangers to a work, which should always have their hearty co-operation, and which in some parishes needs their active superintendence. We think too that one church-service a day would be enough for children in general, whose peculiar spiritual needs and capacities can be but imperfectly consulted in the devotions and instructions of the sanctuary; and yet, so long as the church is open in the afternoon, we should deprecate the habit of non-attendance on the part of the children as leading to dangerous laxity in the use of sacred time. Were we to reorganize the religious institutions of our parish, we would have, first, a morning service, at which children should go up with their parents to the house of prayer. The present hour of afternoon service should then be given wholly to the children and youth. The pastor or his substitute should always be present, when not needed as a superintendent, as a leader of a Bible class of the older pupils. He or some suitable person in his stead should always deliver a short discourse adapted to the comprehension of his young audience. Devotion as well as instruction should occupy a prominent place in the services, so that the school-room should seem no less a place of worship than the church. Then in the evening we would have the second church service, at which we should hope to convene all of adult years who could be spared from domestic watch and ward, but should beg that children too young to be understanding hearers might be left at home. By this course many of our churches would gather much larger audiences for their second services, than the depraved fashion of the times now suffers to attend, while the Sunday School, as a distinct and independent institution, would approximate its due honor, and would perform more effectual service than at present for the religious training of the young. We are conservative, not revolutionary in our tendencies. We would not tolerate the idea of a change, where the existing system works well. But where the Sunday School is cramped and dwarfed by its close connection with one of the public services, and where the afternoon congregation has dwindled to the mere shadow of a shade, some change is evidently demanded, and no harm could result from the temporary trial of the experiment now proposed.

[For the Christian Register.]

CONSCIENCE.

"The great means of preventing crime is to be found in educating the conscience of the community."

I find this sentence in a late communication to the public on the death penalty or "capital punishment,"—an article in the main ably and admirably written.

Is it *true* that crime is chiefly imputable to any defect in *conscience*? Is it to be imagined that the horrid crime that has recently so shocked the whole community was not clearly perceived, by the perpetrator's conscience, to be *wrong*,—a violation of the law of God and of the moral sense?

It is evidently of the utmost importance that this point should be settled. Was the crime committed through an error of moral judgment?

Dr. Channing has defined this faculty thus: "Conscience, the sense of right, the power of perceiving moral distinctions, the power of discerning between justice and injustice."

"The perception of right, the power of perceiving moral distinctions, of discerning between justice and injustice is one thing." But it no more constitutes one a moral being than does the eye that perceives what in nature is beautiful or deformed. Some persons are so delighted with deformity that they will turn away from the beautiful to admire it.

Dr. Reid defines conscience as "the power to *know* what is right." But the power to know what is right certainly does not constitute character. It does not determine the conduct. It is the *love* of right that does this. It is the *love* of right and the *aversion* to wrong that constitute the supreme law of a moral being. This was the immortal Channing's idea when he said that "the best of all blessings which God gives to man, alive to what is great and good,—that kindles with desire to become one with what it desires, is the *heart*." This is Dewey's idea in the remark that "the good *heart* only can understand the good teaching." Nowhere do we read that God is *conscience*, or a *power* of perception; or a sense of right, or the fulfilling of the law. Paul, as he declares, lived before his conversion, in all good conscience, but that did not fit him for heaven, nor did it make him a Christian.

The conclusion to which I am led is, that the great means for preventing crime is to be found more in educating the *heart* than in educating the conscience of the community. Upon this most interesting subject I invoke discussion from men of profoundest learning and power of investigation.

J. R.

Strictly speaking, the conscience may be, as our correspondent says, the faculty of knowing right and wrong, but in the very act of discerning the right, there is involved a sense of moral approbation, when the deed contemplated is that of another person, and a sense of moral obligation, when it is our own deed. In a healthy mind the sense of moral obligation is inseparably connected with the sense of right, and so far as the conscience is wisely educated it will learn to see the right and at the same time feel the obligation to abide by it. Nor will it be satisfied with merely feeling; but, while it feels, will as a natural consequence be led to fulfil its moral obligations. The perception of right and wrong, the sense of moral obligation, and obedience to this sense of obligation as the great law of moral rectitude, are all involved in the education of the conscience. For it can no more be educated without virtuous deeds than the hand can be educated without action. We think, therefore, our expression broad enough to cover the whole ground, and that human laws can in no way do more for the security of all just rights than by educating the conscience of the community. Paul lived in all good conscience, but it was not an enlightened, or an *educated* conscience. The education of *the heart* is necessary in order to know the right, and is therefore implied in the education of the conscience, as in the prayer of Solomon; "Give therefore thy servant an *understanding heart that I may discern between good and bad*."

LETTER FROM PANAMA.

A Sunday School Teacher of Boston on his way to California, in a letter to a friend, after describing the dissipation and wickedness of the population at Panama, their fearful disregard of the Sabbath, and all regard for religion, goes on to say:—

"Situated as one necessarily is here, he can but feel the want of the Christ-like spirit found in the Holy Writ. The Bible is the only rudder which can safely guide him through a tempestuous sea like this. Surrounded by temptations,—eye witness to every sin,—and scenes of most repugnant character, he has but few restraints. Every thing tends to pull down his moral character,—while there is none to build it up. The risk of moral character is ten-fold greater than that of health. If a man take but one step downward here, there is but little hope of his returning or retracing that step. He is led, step after step, into ruin, without a friend to restrain or advise him. The only way then is to be firm and decided; to beware of the first offence, and trust in God; pray for strength to fulfil his commands; make the Bible our only guide,—and Christ our pattern,—set an example which, if it does not affect the lives of those around us for the better, will not have a bad influence on them or society. So live that we shall have nothing to regret if we are called at a moment's warning to depart from this to the other world, where every day shall be a Sabbath.

There shall no tempest blow,
No scorching noontide heat,
There shall be no more snow,
No weary wandering feet;
And we lift our trusting eyes
From the hills our fathers trod,
To the quiet of the skies,—
To the Sabbaths of our God."

"I miss my Sabbath class, and now realize what I did not when connected with the school—how pleasant was the hour spent there. It would be a source of much enjoyment to take a glance at the school, at the time of its gathering. I feel the influences of the Sabbath School, which made a much deeper impression on my mind than I was aware of.

"Remember me to the scholars, and all my friends connected with the Sabbath School,—and may their prosperity know no cessation. My best wishes attend on all connected with the school, and my prayers shall ever be for their spiritual improvement."

Upholding Slavery. At a meeting in Richland district, South Carolina, the following declaration was numerously signed:

"We are ready with all the means that the God of Nature has given us, to resist all encroachments by the government of the United States upon the rights, the interests, or the honor of the slaveholding States of this Union; and to the full effect of this declaration we pledge ourselves, whenever the constituted authorities of South Carolina may deem it proper and expedient to demand its execution."

PROGRESS OF ASTRONOMY.

The Recent Progress of Astronomy: Especially in the United States. By Elias Loomis. New York. Harper & Brothers. 1850.

In no department of science has the recent progress been greater or more rapid than in Astronomy. The last ten years are remarkable alike for the number and the character of the discoveries which have been made. The most memorable has been that of the planet Neptune, an event in astronomical history, which, if attended by results of less practical consequence, was scarcely less extraordinary than the discovery of the moons of Jupiter by Galileo. It was a triumph of science. The existence of the planet was predicted and its place in the heavens assigned by two mathematicians, Adams and LeVerrier, before it had been seen. But this is only one of the events which have distinguished the last ten years.

It had been known for nearly half a century that four small planets or asteroids existed between the orbits of Jupiter and Mars. Within the last five years, seven new asteroids have been added to their number. In 1848—one of the results of the observatory at Cambridge—the Messrs. Bond discovered an eighth satellite of Saturn,—preceding, by two days, its discovery by Mr. Lassell of Liverpool. The periods of two satellites of Uranus have been well determined, and the existence of others may be considered as established by recent observations. And still more remarkable than any similar discovery, if it proves to be well founded, is Kirkwood's law or analogy.

New comets have been seen, old ones identified, and their orbits computed. One of the most interesting to us, is that discovered by Miss Maria Mitchell of Nantucket in 1847, and for which she received the gold medal offered by the King of Denmark for the earliest discovery of a comet. She is not only the first American, but the first lady in any part of the world to whom this medal has been awarded.

Few things have been more interesting than the attempts made to measure the distance of the fixed stars. Until recently, this has been beyond the resources of astronomy; but in 1847 M. Bissell succeeded in determining the parallax of 61 Cygni, and thus of determining its distance from the earth. He found it to be 592,000 times the radius of the earth's orbit,—a distance which light would require more than nine years to traverse. Observations on the Pole-star indicate a distance which would require twenty years to traverse,—that is, if the star were now annihilated, it would be twenty years before the rays which are now leaving it would reach the earth.

New observations have been made on variable stars,—that is, stars which exhibit a periodical increase and diminution of brightness. Thus the star Algol goes through a round of change from the second to the fourth magnitude in less than three days. The star Omicron decreases from the second magnitude for three months, till it becomes invisible to the naked eye, in which state it remains five months, and then increases again to the second magnitude, in which state it remains about a fortnight, when it commences a similar revolution, whose length in all is about eleven months. In several instances temporary stars have been observed, remaining for a while and then entirely disappearing.

Many efforts have been made to determine the the way in which the stars are distributed in space, and careful observations have been made on the motions of the sun and fixed stars. It is ascertained that there is a relative motion among a large number of them, and although no absolute conclusions have been reached, it has been attempted to assign the centre round which the sun and stars revolve, and this centre is placed by Professor Maedler in the group of the Pleiades. The star Alcyone, he supposes may be probably the true central sun. According to this computation, the distance from us of this star is thirty-four millions of times that of the sun, requiring five hundred and thirty-seven years for its light to come to us. He estimates the periodic time of the sun about Alcyone at eighteen millions of years.

The last few years have been distinguished by the resolution of remarkable nebulæ,—especially by the means of Lord Rosse's immense telescope. In all these various observations and discoveries, American astronomers have taken their full share.

The history of observatories in the United States is interesting. Until within a few years, in this country nothing existed worthy of the name. It is scarce a quarter of a century since J. Q. Adams drew on himself unbounded ridicule for his interest in "Light Houses of the sky." In 1830, Yale College received a telescope, with which the Professors of that institution have done good service. Indeed the observations made by it did much to awaken a more general interest in astronomy. In 1836, Professor Hopkins erected a small observatory at Williams College. In 1838, through the exertions of Professor Loomis, one was erected at Hudson, Ohio; while, since 1840, they have been established at Philadelphia, West Point, Washington, Georgetown, Cincinnati, Cambridge, Tuscaloosa, (Ala.) Dartmouth College, and Amherst College. Several private observatories have been erected, and attempts are now making to establish others in different parts of the country.

In 1849, an astronomical expedition was sent out to Chili, under Lieut. Gilliss of the U. S. Navy. Numerous astronomical observations were made by the officers of the U. S. Exploring Expedition, and also, by the gentlemen engaged on the Coast Survey, and other U. S. Surveys.

Means have been discovered, by which the electric telegraph is used for determining the longitude; and in the experiments to which this has led, an approximate determination of the velocity of the electric fluid has been reached. Different experiments make its velocity vary from 16,000 to 28,000 miles per second. It is quite possible that this difference is owing to the fact that the velocity of electricity is a variable quantity. Without entering into any other particulars, these facts show the wonderful progress of Astronomy, and that our countrymen are rapidly taking a prominent place in these scientific labors.

These discoveries, in enlarging our ideas of the universe, give us also more sublime conceptions of the creative and over-ruling power of God. This, in some cases, is attended not only with a corresponding feeling of the relative insignificance of man, but with a feeling that a being so insignificant must be beneath the notice and care of Providence "What is man," we say, "that Thou art mindful of him?" By looking only at the grandeur of the heavens—by this fragmentary view of the universe—men have too often received a lesson not of faith, but of skepticism. But it is occasioned by an incomplete view of the works of Omnipotence. There seems to be something Providential in the fact, that while the increasing knowledge of the magnitude of the universe apparently draws man

beneath the notice of God, another counterbalancing order of facts meets these paralysing doubts and re-adjusts the disturbed balance of faith. We refer to the discoveries made by the microscope.

While the telescope is disclosing unnumbered worlds in the farthest heavens and we see the power of God grasping and controlling what is infinitely great, the microscope is disclosing races of beings invisilbe to the naked eye, which live and die on the down of a plum, or the surface of a leaf. And yet these myriads of the insect world are perfect in structure, and their wants are as carefully provided for as if they alone occupied the attention of the Creator. It seems as if God would teach us by a visible lesson that nothing is insignificant or unimportant, nothing common or unclean, to Him who created it. The evidence is put before our eyes that neither numbers nor magnitudes distract or burden the Divine Mind. And thus while the extent of creation on one side, by its vastness, suggests doubts of a Providence over man; its extent on the other side—the equal care given to what is minute and what is vast—furnishes an answer to the doubt.

Notices of New Publications.

Astræa. By Oliver Wendell Holmes. Boston: Ticknor, Reed & Fields. 1850.

The poetry which maintains a high place will be found almost invariably to have underneath a sub-stratum of broad, vigorous good sense. The highest order of poetry is not made up of feeble sentimentalisms and capricious fancies, but takes a firm hold on the realities of the world. Good sense alone is not poetry, but it is as essential to it, as the trunk of a tree to its foliage. The great poets have been persons of large and strong powers of mind—men of thought and judgment, with whom you would be glad to take counsel in important emergencies; men quite liable, perhaps, to be hurried away themselves into too hasty action, but very likely to be both cool and wise advisers.

Whatever Dr. Holmes writes has this foundation of good sense. If he can see ideal worlds, he can also see, and see clearly, the real world. He never glorifies nonsense. He can discriminate between substance and pretence. As a writer he has the most nervous and condensed style of any American poet. He has the rare faculty of compressing an argument into a line or a phrase, and of giving that line or phrase a point capable of penetrating the thickest shield of error or folly. In what he has written, there is a singular union of wit and pathos—of good sense, of vivid and vigorous imagination, and of generous feeling, never lost even when dealing forth with unsparing hand the sharpest satire,—all embodied in admirable English. No living writer knows better the capabilities of the hexameter verse. In his hands it loses its monotony and seems the natural clothing of his thoughts.

We have already quoted two or three striking passages from this poem. We transfer to our columns a few paragraphs more, not because of any superior excellence to other parts, but because, with the exception of a few lines, we have not before seen them select-ed. How admirable his description of the coming spring.

At last young April, ever frail and fair,
Wo-ed by her playmate with the golden hair,
Chased to the margin of receding floods
O'er the soft meadows starred with opening buds,
In tears and blushes sighs herself away,
And hides her cheek beneath the flowers of May.

Then the proud tulip lights her beacon blaze,
Her clu-tering curls the hyacinth displays,
O'er her tall blades the crested fleur-de-lis,
Like blue-eyed Pallas, towers erect and free:
With yellower flames the lengthened sunshine glows,
And love lays bare the passion-breathing rose;
Queen of the lake, along its every verge,
The rival lily hastens to emerge,
Her snowy shoulders glistening as shestrips
Till morn is sultan of her parted lips.

Then bursts the song from every leafy glade,
The yielding season's bridal serenade;
Then fl sh the wings returning summer calls
Through the deep arches of her forest halls;
The bluebird breathing from his azure plumes
The fragrance borrowed where the myrtle blooms;
The thrush, poor wanderer, dropping meekly down,
Clad in his remnant of autumnal brown:
The oriole, drifting like a flake of fire
Rent by the whirlwind from a blazing spire.
The robin, jerking his spasmodic throat,
Repeats, *staccato*, his peremptory note;
The crackbrained bobolink courts his crazy mate,
Poised on a bulrush tipsy with his weight;
Nay, in his cage the lone canary sings,
Feels the soft air and spreads his idle wings:—

Why dream I here within these caging walls,
Deaf to her voice while blooming nature calls;
Peering and gazing with inastinte looks
Through blinding lenses, or in wearying books?
Off, gloomy spectres of the shrivelled past,
Fly with the leaves that filled the autumn blast!
Ye imps of science, whose relentless chains
Lock the warm tides within these-living veins,
Close your dim cavern, while I-e captive strays
Dazzled and giddy in the morning's blaze!

What is this life, that spreads in sudden birth
Its plumes of light around a new-born earth?
Is this the sun that brought the universe day,
Pallid and glimmering with hi-lifeless ray,
Or through the sash that bars yon narrow cage
Sta-ted, intrusive on the opened page?
Is this soft breath the same complaining gale
That filled my slumbers with its murmuring wail?
Is this green mantle of elastic sod
The same brown desert with its frozen clod,
Where the last ridges of the dingy snow
Lie till the windflower blooms unstained below?

Here is a new way of presenting the results of living upon one idea.

No life worth naming ever comes to good
If always nourished on the self-same food;
The creeping mite may live so if he please,
And feed on Stilton till he turns to cheese,
But co-l Magendie proves beyond a doubt,
If mammals try it, that their eyes drop out.

No reasoning natures find it safe to feed
For their sole diet on a single creed;
It chills their hearts, alas! it fills their lungs,
And spoils their eyeballs while it spares their tongues.

When the first larvæ on the elm are seen,
The crawling wretches, like its leaves, are green;
Ere chill October shakes the latest down,
They, like the foliage, change their tint to brown;
On the blue flower a bluer flower you spy,
You stretch to pluck it—'tis a butterfly;
The flattened tree-coats so resemble bark,
They're hard to find as Ethiops in the dark;
The woodcock, stiffening to fictitious mud,
Cheats the young sportsman thirsting for his blood.
So by long living on a single lie,
Nay, on one truth, will creatures get its dye;
Red, yellow, green, they take their subject's hue,—
Except when squabbling turns them black and blue!

We feel greatly tempted to quote half the poem, but it would be hardly dealing fair with the publisher, and we take it for granted that before many weeks have past, the larger part of our readers will have seen and read it for themselves.

John Castriot, surnamed Scanderbeg, King of Albania. By Clement C. Moore, LL.D. New York: D. Appleton & Co.

Scanderbeg was born in Albania in 1404, and when only nine years old, being delivered to the Turkish Sultan as a hostage, he was, to the great grief of his father, educated to the Mahometan faith, and continued in the service of the Turk, performing sometimes extraordinary feats of arms, till he was thirty-nine years of age. He had never lost his original faith, and when in his fortieth year he returned to Albania or Epire, he was received as its prince, and during the remainder of his life, for three and twenty years sustained himself against the whole weight of the Turkish Empire, then at tho height of its power. He was seldom able to support in the field at any one time more than 15,000 men; yet army after army of his enemies were utterly defeated or destroyed, and three grand armies under the immediate command of a warlike Sultan, one being composed of 150,000 and another of 200,000, were glad to find an excuse for retreating home with immense loss. The Life of Scanderbeg contains the account of his struggles against the gigantic power that was opposed to him. It is well written and is an exceedingly interesting book. We should be glad, however, if the evidence on which the narrative rests had bee placed before us more distinctly.

Pictorial History of the Revolution, No. 7. By B. J. Lossing. Harper & Brothers. For sale in Boston by Crosby & Nichols.

We have already spoken several times of this truly valuable and national work. It has now reached the seventh number, which is principally devoted to Wyoming. It maintains both in the text and the pictorial illustrations, its excellence, and is a work of great interest and permanent value.

NEW SOCIETY IN WHEELING, VA.

We republish from the Christian Inquirer, so much of Rev. Mr. Webster's letter respecting this society, as is necessary in order to give our readers a just idea of its formation and present state. We should have printed the whole of it, but did not receive his note to ourselves until our paper was made up, and it was too late. Mr. Webster intends visiting New England to obtain assistance in erecting a church. Dr. Burnap's favorable judgment of the object, with which the letter concludes, will commend it to the consideration of our readers.

The movement began in a Bible Class formed in connection with a Sabbath School, for the mutual benefit of the teachers. Having briefly spoken of this fact, the letter proceeds:

"This Bible class, assuming the form of a religious debating club, gradually attracted the inquiring and thoughtful to its meetings, until it grew into a little spontaneous society, assembled without special organization on the common platform of sympathetic humanity.

"At length came up the question—"Are the three persons of the Trinity equal?" It was discussed with increasing interest for several successive sessions—the interest only abating from the difficulty of procuring speakers in the affirmative. The doctrine of the Divine Unity was thus being born in these inquiring minds, when, by a singular coincidence, Rev. Mr. Holland, then Secretary of the American Unitarian Association, while on an official tour through the West, made a stop in the city to visit a friend. Being informed of this singular Bible class, he attended one of its meetings, participated in the discussion of the long-debated subject, and surprised them by the light he shed upon it, they not suspecting him to be a preacher. On learning this fact, they desired him to remain and preach the ensuing Sabbath, he did so, and to a large, attentive audience, and the next day went on his way rejoicing; but a letter quickly followed him to Boston, requesting him to send them a preacher to remain long enough to present a consecutive view of our faith. This demand met with compliance in the person of Rev. Dr. Burnap, of Baltimore. He remained four Sabbaths, delivering in that time, to an audience of from two to four hundred, ten discourses, besides considerable private exertion. Leaving this seed to the dew and sunshine of God, he departed.

"A short time after, our present missionary in the West, Rev. Dr. De Lange, went there and preached two or three Sabbaths. They grew more and more interested in the cause, and began to desire *constant* preaching, and, at his instigation, about forty subscribed money for six months' regular religious services, and desired him to procure a preacher. He went to Meadville for that purpose, and, the lot seeming to fall on me, I went there for three Sabbaths to make test of my acceptableness before entering on the six months' labor. I was surveying the ground, visiting the families, and consulting with the leading men, when the movement assumed an entirely new form. They conceived the idea of a society, a church edifice, and a *settled* pastor, which I could not find it in my heart to discourage, though I knew it would be attended with difficulties. A meeting was therefore called, a church society formed, officers duly appointed, a plan of operation devised, and a building committee actually chosen. The plan was that $4000 should be raised to cover the expense of a small, neat edifice—one half at home, and one-half abroad, passing at the same time a resolution pledging themselves, in case aid was granted from abroad, to raise another thousand dollars to support preaching in such a house for two years, even if not a single accession were made to their present numbers. Nearly one-half the thousand dollars to be raised at home was subscribed on the spot; and I was chosen agent for securing foreign aid. Laying the case before the Executive Committee of the American Unitarian Association, they voted a letter of sympathy to the young society, and $400 for salary during the two years' trial, with their advisory sanction for calling on the churches of Baltimore and Philadelphia in the first instance; and learning that they alone would probably make up the generous sum of $1000, in the second place for calling on the New York and Brooklyn Churches.

"This shows a natural progressive growth almost unequalled. It is also a decided religious movement, and not a mere antagonistic spasm. They desire to unite themselves into a church proper, for which purpose a volunteer choir is under systematic discipline; and the society, in the absence of a minister, is holding lay services. There are upwards of a hundred persons more or less interested, some deeply so."

. . . . . .

"Such is a brief outline of the field that is opening in Wheeling. It needs no comment It speaks for itself. In corroboration of the above, I quote from a letter of Dr. Burnap, furnished me as a general introduction to the churches: 'I deem it but justice to say in behalf of him, and those for whom he acts, that, having been upon the spot, and become acquainted with the leading men engaged in this enterprise, and the circumstances under which they are acting, they have my entire sympathy and approbation. If the sum requested is made up, I have no doubt that there will rise up in this most important station a strong and efficient society.'

"Yours truly,
"George W. Webster."

Springfield Convention. The season is beautiful, the place of gathering one of the loveliest in New England, and the encouragements such as to insure every facility for attendance, and the hospitalities, of course, will be without stint. Add to these reasons the fact, that by a full meeting, the occasion may be made one of deep interest and rich improvement, and who of our household of faith, can decline going to Springfield, next week? Worcester and Hampshire and Hampden counties contain some of our best and strongest societies, with their devoted pastors. They undoubtedly will be largely represented; and every fraternal sympathy dictates that the clergy and laity from other quarters, should meet them with a warm "right-hand" and cordial co-operation.

Peace Congress Delegates in Schleswig. Mr. Joseph Sturge sends to the *London Daily News* the answer which the Peace Congress Delegates received from the Stadtholderate, and other members of the Holestein Government at Rendsburg. On the day preceding the interview, they called on some of the principal inhabitants of Kiel, among whom were the President of the assembly (since related to the same office,) several of its influential members, the burgomaster, and gentlemen representing other classes of the community. These individuals, without a single exception, were willing to leave the question at issue between them and the Danes to fair and impartial arbitration. On the following day, the 4th instant, the delegates waited upon the Stadtholderate, and the following reply was made:—"That it was quite impossible for the Government of the Duchies to make any proposition, and that we must distinctly understand that we had no mission from them to the Danish Government; but that they should be willing to refer the claims of the Duchies to the decision of enlightened and impartial arbitrators, provided Denmark would also submit its claims to the same tribunal, reserving for eventual arrangement the appointment, composition, and jurisdiction of the court."

Father Mathew. Father Mathew arrived at St Louis on the 21st ult., and became the guest of Archbishop Hendrick. The disciple he has made throughout the States, exceeds 250,000, including upwards of 14,000 in New Orleans during the past month.

GENERAL INTELLIGENCE.

The excitement about the Fugitive Slave Law still continues. Meetings have been held in various parts of the North to consider what measures should be taken—what course should be pursued with regard to the matter. It is reported that the fugitives are arming themselves very generally, and the utmost violence has been threatened if attempts are made to arrest them. The law is almost universally condemned in this section of the country, and indignation and sorrow are expressed at its passage. At the late Whig convention, held in Springfield, the two following resolutions were passed unanimously concerning the law.

"*Resolved*, That while, as good citizens, we cannot counsel open resistance to the execution of the Fugitive Slave act, we will give every possible legal assistance to those who may be arrested under it, in the assertion and maintenance of their rights.

"*Resolved*, That the better to ensure the safety and rights of the fugitive, it is expedient and desirable, in the opinion of this Convention, that the Legislature of this Commonwealth, at its next session, should pass an act authorizing the Executive to appoint one or more Commissioners in every county, whose duty it shall be to appear for every person arrested as a fugitive under this law, to protect his rights, and aid him in establishing all facts necessary to procure his discharge, and directing the payment of all expenses so incurred, by any person so arrested, in establishing his rights, to be made from the treasury of the Commonwealth."

The slave Hamlet, whose arrest under the new law we mentioned last week, has been restored to his home. Eight hundred dollars, the amount required to purchase his freedom, was subscribed in New York, and has been paid over to his owner. One hundred dollars of the sum was paid by Isaac Hollenbeck, a colored man.

——Jenny Lind is still singing in Boston, and appears to be as attractive as ever. She has advertised a concert for Thursday evening, (the 10th inst,) the entire proceeds of which or at least her share of them are to be devoted to charitable purposes. We have seen the statement made, though we know not upon whose authority, that the total of all her charitable gifts while in England was near three hundred thousand dollars. By the time our paper is distributed the concert, to which we have alluded, will probably have taken place, though at the time these lines were penned it was necessary to use the future tense, in speaking of it.

——One of the bills which passed the late Congress and has become a law is an act in aid of one of the most extensive railroad enterprises that have been undertaken on this side of the Atlantic. We refer to the Mobile and Ohio and Illinois Central Railroad. This road or rather these roads will be not far from 1000 miles in length. The law grants alternate sections of land to them, along their whole length, provided such sections can be found within fifteen miles of their line. "This bill," says the Rail Road Journal, "secures the early construction of a railroad from Lake Michigan to the Gulf of Mexico, in an almost straight line. It opens to the great lakes the shortest possible communication with the gulf, and brings the produce of the tropics and of high northern latitudes within close proximity. Its line is identical with that of the direction of trade and must ever constitute one of its great channels between the extremes of the Union.

—— The last number of Dickens's Household Words contains an account of a *steam plough* which has lately been invented and used in England; a sketch of it may not be uninteresting to some of our agricultural readers. Just think of ploughing by steam—how very strange to see a farmer holding a plough with a locomotive instead of a yoke of oxen or a pair of horses to drag it. But strange as this may appear, it has actually been done, and if the accounts we have seen are true, the day may not be far distant when the steam engine and steam plough will be as necessary to the farmer, as the locomotive and railroad are to the traveller. The following description of the invention is given in the language of the inventor It is brief and clear, and will be readily understood by recollecting the manner in which a stationary engine draws a train of cars up an inclined plane.

"The engine moves across the centre of the field on a light, portable railway. The ploughs advance and recede on either side of the railway, at right angles to it.

"The ploughs employed consist of four ordinary, and four subsoil ploughs, fixed in a frame. It is directed by a person standing upon a small platform.

"Two such ploughs, one on either side the railway, alternately advance and recede; the advancing plough working, the other idle until it regains its proper position for ploughing the next four furrows. On the completion of the four furrows both ways, the engine and side frame advance each three feet.

"The ploughs are attached to an endless chain, one hundred and fifty yards in length. They can be detached at pleasure, or shifted from one side of the chain to the other. They travel at the rate of *five miles an hour*. Provision is made in case they strike against any impediment."

Arrangements are made to suit irregularly shaped fields and to increase or diminish the number of ploughs, if necessary. With regard to the value of the invention, the author quoted uses the following language:

"In the present state of things, it is difficult to form a correct estimate of the value of the invention in a commercial point of view. I will only say that a machine of the power, and with the arrangement described, would perform the work usually done by *sixteen* ploughs, driven by as many men, and drawn by thirty-two horses. Requiring itself the attendance of eight men, and a horse to draw the water for the engine, it would thus save the labor of thirty-two horses and eight men. Against this must be set an expense of five shillings a day for coals."

—— Late advices from California do not confirm altogether, the report we gave last week. As usual in such cases, exaggerated accounts of the riot at Sacramento reached us first. It appears that neither Mayor Bigelow, nor Dr. Robinson the leader of the squatters, had been killed. The former, however, had been severely wounded and the latter imprisoned. The city of Sacramento itself was standing according to the latest accounts, and never has been burnt. But still, it appears that serious disturbances have occured there in which several individuals were killed and many more wounded. Quiet was at length restored and the side of law finally triumphed. The conflicting claims of the squatters and landholders were in the course of adjustment, and the hope is expressed that before a great while everything would be amicably arranged.

Governor Towns in Georgia. The Athens Banner, a Democratic journal, says Gov. Towns's proclamation is "but a solemn mummery, under the existing calm of public opinion, after the late adjustment of the slavery question by Congress."

Father Mathew. Father Mathew arrived at St Louis on the 21st ult., and became the guest of Archbishop Hendrick. The disciple he has made throughout the States, exceeds 250,000, including upwards of 14,000 in New Orleans during the past month.

The London Post Office. Perhaps the most remarkable place of its kind in the world, is the London Post Office. Our own Post Office, and that of New York, are curiosities to the uninitiated, but they will not stand a comparison, for one moment, with the London office. The business done there is almost incredible. Some idea of the amount may be gathered, however, from the fact that it employs a force of 2903 persons, and that at least 350,000 letters pass daily through the inland department alone.

One of its most curious features is the making up and despatching the Indian mails, which are sent off semi-monthly, on the 7th and 24th. The letters are tied in packages, and then placed in iron chests, the lids of which, when shut, fasten with a spring, and cannot be opened without a chisel. These chests are one foot eight inches long, one foot wide, and ten and a half inches deep; not less than one hundred and twenty, on the average, are despatched every month. After being closed they are soldered, and the seal of the Post Office affixed. They are then committed to the charge of an agent, who accompanies them across France to Marseilles, never losing sight of them till they are placed on board the steamer for Alexandria, whence they find their way across the Isthmus of Suez, and down the Red Sea to their final destination.

Another object of interest is the dead-letter office. The number of letters for whom no owners could be found, and which were therefore returned as dead, was in 1849 not less than 1,476,456 Of these 10,572, on being opened, were found to contain property to the amount of nearly two millions and a half of dollars. Frequently, indeed, letters containing money are posted without any direction. Almost fifty thousand dollars annually come into the London Post Office in this way, and sometimes it is with difficulty that the owners are discovered. Some time ago a letter, on being opened at the dead letter office, was found to contain bank notes to the value of seven thousand five hundred dollars. A vast number of letters are returned, under the postal treaty, from the United States to London as dead, no claimants for them appearing in this country; on two several occasions 24,000 were thus sent back. The dead letters are opened and read, and if no clue can be found to the owner, are torn up and sold for waste paper. At the General Post Office, Washington, it is the practice, we believe, to burn such letters; and in this respect, we think, the London office exhibits less delicacy than ours. The secrects of dead letters should be kept inviolate, and not exposed, as they are by a sale as waste paper.

Packages not exceeding in weight sixteen ounces, are permitted to be sent by the British mail, and many curious packages in consequence pass through the London Post Office. Game of various kinds, plum pudding, bits of wedding cake, lobsters, and strangest of all, live mice and pet canary birds have thus been forwarded and safely delivered. In one case, a lot of leeches were sent in bladders, several of which burst, and the water having wetted the letters, many of the poor creatures were found crawling over the correspondence of the nation. In another instance, a jar of strawberries was despatched through the mail, but being smashed in the bag, completely destroyed a packet full of valuable lace belonging to the late Queen Adelaide. A mercantile agent, going his round through the country soliciting orders, found he had forgot his pistol; he wrote to his wife for it, and she sent it by return of mail, labelled, and loaded to the mouth with powder, ball and slugs. A roast duck, a box of spiders, and a live snake, were also among the packages forwarded in this way. Most curious of all, however, was a bank note for £50, without an envelope, the two ends being merely wafered together, and the address written on the back.—[Phila. Eve. Bulletin.

Fugitive Slaves. Although we had a suspicion that there was a good many of the poor hunted fugitives from Southern bondage in this city, the number actually found to have taken refuge here is very astonishing. We were told by an intelligent, well informed colored man yesterday, that *one hundred and fifty* have been driven hence to Canada, by the passage of the infamous Fugitive Slave Bill, by Congress—driven to seek refuge under a *monarchy*, from the blood-hounds of American Slavery—set on by our Republican Government. Forty of these poor people, hunted away from their places of residence, encamped near the city on Tuesday night, and left for Victoria's dominions next day.

Some of them are almost entirely white, so much so as to be hardly recognized as of African descent. Men of stout arms and determined hearts are among them, and as they are armed and resolved to be free at all hazards, an attempt to arrest them would be no child's play. We also learn that a slave mother, with her four children, has just gone safely through—*from Virginia direct*.

The free colored people here are making very active and successful efforts in raising funds to aid their brethren in getting through to Canada. They tell us nobody refuses aid—no matter what his politics are—everybody seems willing to give something to help the fugitives.—[Pittsburgh Dis. 27.

Oil of Poppy Seeds. Dr. Smith in his editorial correspondence to the Boston Medical Journal, in a recent letter from Switzerland, speaking of the agricultural products of that and the adjoining country, says: "Immense crops are raised here of articles wholly unknown to American farmers, and perhaps the kinds best fitted to particular localities, where grain and potatoes yield poorly under the best efforts. One of these is *poppies*. Thousands of acres are at this moment ready for harvest—which the traveller takes for granted, as he hurries by, are to be manufactured into opium. They are not, however intended for medicinal use at all, but for a widely different purpose. From the poppy seed a beautiful transparent oil is made, which is extensively used in house painting. It is almost as colorless as water, and possesses so many advantages over flaxseed oil, that it may ultimately supersede that article. Where flax cannot be grown poppies often can be, even in sandy poor soil. Linseed is becoming dearer, and the demand for paint is increasing. With white lead, poppy oil leaves a beautiful surface, which does not afterwards change by the action of light into a dirty yellow. In short, this oil is destined to bring about a revolution in domestic economy. Another season some one should make a beginning at home in this important branch of industry. The oil may be used for other purposes, and even put in the cruet for salads."

Fugitive Slave Law. At the whig Convention held at Springfield on the 4th, the following resolutions were passed, concerning the above Law.

Resolved, That while as good citizens, we cannot counsel open resistance to the execution of the Fugitive Slave Act, we will give every possible legal assistance to those who may be arrested under it in the assertion and maintenance of their rights.

Resolved, That the better to insure the safety and rights of the fugitive, it is expedient and desirable, in the opinion of this Convention, that the Legislature of this Commonwealth, at its next session, should pass an act authorizing the Executive to appoint one or more Commissioners in every county, whose duty it shall be to appear for every person arrested as a fugitive under this law, to protect his rights, and aid him in establishing all facts necessary to procure his discharge, and directing the payment of all expenses so incurred by any person so arrested, in establishing his rights, to be made from the Treasury of the Commonwealth.

Copper on Lake Superior. An Exchange paper says:

"An arrival at Salt Ste Marie on the 11th of last month brought down from the Cliff Mine, on Lake Superior, about 20 tons of copper. Some of this was in huge masses, the largest weighing over 5,000 pounds. There is a mass now waiting for shipment at the Northern Mine, weighing upwards of 6,000 lbs. This single mine has this year produced about 200 tons of copper."

Maryland Election. The latest advices state that the Democrats have carried the Governor and the Wigs the Legislature, same as at the last election.

Advance of Power to the West. Dr. Patterson, of the Philadelphia Mint, has published some useful tables, which show the center of Representative population in the United States at each census from 1790 to 1840 inclusive. By these tables it appears that—

The centre of Representative population in 1790 was 46 miles north, and east of Washington, in Baltimore county, Maryland.

In 1800 the centre was 64 miles north and 30 west of Washington, in Adams county Pennsylvania.

In 1820 it was 47 miles north and 71 west of Washington, in Morgan county, Virginia.

In 1830 it was 43 miles north and 108 west of Washington, in Hampshire county, Virginia.

In 1840 it was 36 miles north and 160 west of Washington, in Marion county, Virginia.

By these calculations, the accuracy of which we see no reason to question, the Representative power, in its rapid and accelerated movement westward, has for fifty years kept nearly the same parallel of latitude. In that time it has moved 10 miles south and 182 miles westward as follows:

From 1790 to 1800	13 miles
" 1800 to 1810	39 do
" 1810 to 1820	41 do
" 1820 to 1830	37 do
" 1830 to 1840	52 do

The calculation is, that the census of 1850, now being taken, will show the *centre of Representative population, in the State of Ohio.*

"A glance at the West presents to view," says the Carrolton *Economist*, "a region comprising 2,725,000 square miles, now peopled with a population, exclusive of aborigines, of only ten millions and capable of sustaining 847,500,000 at the rate that England is populated. Such a number will be found upon it before the middle of the next century according to the present rate of increase. Its mountains, valleys, lakes, and rivers are on the grandest scale. Its natural facilities for internal communication are great. The Missouri is 3,500 miles in length, or more than twice as long as the Danube. The Ohio is 600 miles longer than the Rhine. Its lakes extend from east to west over 15 1-2 degrees of longitude, covering an area of 93,000 square miles, and draining a country of 400,000 square miles. The Mississippi and its tributaries alone afford a steamboat navigation of 25,000 or 30 000 miles. Its inland commerce in 1846 was $432-000,000, more than twice the foreign commerce of the country. The vast chains of railroads and dykes commenced, when completed, intersecting it in every direction, will enhance it. A more bountiful soil, giving richer remuneration to the cultivator, cannot be found on earth.

Halifax Omitted. A notice has been issued by the British Post Office Department, that the Cunard steamers on the New York line will hereafter proceed direct without touching at Halifax either way. Letters may be addressed by the steamers to Nova Scotia and New Brunswick, if specially marked *via* the United States; if not so marked, they will be forwarded by packets.

The Revenue in Boston. The revenue from duties at the Boston Custom House, for Sept., was $470,118, against $594,352 in the same month last year. The Sub Treasurer at Boston had in his iron chest Sept. 30, $3,104,506.

MARRIAGES.

In Cambridge, 2d inst, by Rev Mr Muzzey, Wm Plumer, Esq. of Boston, to Miss Emily J. daughter of Joseph H. Lord, of C.

In Brookline, 3d inst, by Rev Mr Knapp, Mr Frederick Guild, of Roxbury, to Miss Sarah Woodward, of B.

In Waltham, 1st inst, by Rev Mr Hill, Mr Augustus Flagg, (of the firm of Little & Brown, Boston,) to Miss Lucy A. daughter of E. Hobbs, Esq.

In Providence, by Rev. E. M. Stone, Mr James P. Metcalf to Miss Abby B. Mason.

In Concord, N. H. 25th ult, by Rev Mr Woodbury, Mr Joseph C. A. Hill, to Miss Ellen, daughter of Mr Lewis Downing, all of Concord.

DEATHS.

In Dorchester, 3d inst, Mrs Mary Liversidge, 77 yrs.

In Roxbury, 2d inst, Augustus Peabody, Esq. 70 yrs.

In Newburyport, Sept 28, Mr Perley Tenney, 77 yrs.

In Wscasset, Sept 28, Jonas Brooks, 89 yrs, a native of Lincoln, Mass. He has resided in Wiscasset about 40 years, and was one of the most honest and upright of men.

In Portland, Me. 7th inst, Capt Benjamin Whitmore, formerly of Newburyport, 72 yrs.

In Thomaston, Me. 25th ult, Hon John O'Brien, formerly Warden of the State Prison.

In Newmarket, N. H. 1st inst, Rev John Adams, long known as the Reformation preacher.

In Monterey, August 14, Dr Wm L. Booth, assistant surgeon U. S A.

In Dunbarton, N. H. 4th inst. Mrs Sarah Cate, widow of the late Samuel W. Cate, 75 yrs.

In Buffalo, N. Y. 1st inst, Lydia Stetson, widow of the late Snow Stetson, of Stratham, Mass. 92 yrs.

Massachusetts Cincinnati.

☞ The Standing Committee of the Massachusetts Cincinnati, in conformity with a vote of the Society, give notice exclusively, to the Widows and Orphans of deceased Members, and to such of their Brethren who need assistance, to make application to either of the Committee, before Nov. 4, 1850. Those Widows and Orphans who may apply, must state who were their husbands, and who were their Fathers.

The Committee,

Messrs. Robert G. Shaw, Wm. Perkins, John Bryant, Thos. Jackson, Adams Bailey, John Homans, Henry K. Hancock, James W. Sever, and Thos. Seward, of *Boston*; Alfred L. Baury, of *Newton*; Henry A. S. Dearborn, of *Roxbury*; Everett Peters, of *Weathorough*; Charles S. Davies, of *Portland*; Seth Drew, of *Kingston*; Edmund T. Hastings, of *Medford*; Zibeon Hooker, of *Sherburne*; and Elijah Vose, of *Dorchester*, any five of whom are invited to meet, in the United States Hotel, in this city, on Thursday, Nov. 7, 1850, at Ten o'clock, A. M.

ADAMS BAILEY, *Recorder*.
oct5 5tis

☞ Unitarian Convention.—The undersigned, a Committee of the Third Congregational Society in Springfield, to make arrangements to receive and provide for all who may attend the Unitarian Convention, to be held at Springfield, on October 15th, 16th and 17th, hereby give notice that ample accommodations will be made for all Clergymen, Laymen, and friends who may visit Springfield on that occasion. A committee will be in attendance at the chapel of the society, where our friends are requested to report themselves on their arrival.

JAMES M. THOMPSON,
JOHN MILLS, Jr.
HENRY SMITH,
EDWARD SAVAGE,
SAM'L. BOWLES, Jr.
HENRY VOSE,
GEORGE WALKER,
} Committee.

Springfield, Sept 28.

☞ Autumnal Convention.—The Autumnal Convention of Unitarian Clergymen and Laymen will be held at Springfield on the 15th, 16th and 17th days of October. Our friends in Springfield anticipate a full attendance; and it is hoped that delegates will be sent from all our societies.

Persons attending the Convention will be furnished with railroad tickets from Boston to Springfield, and the way stations from Boston to Worcester, at half the usual price.

Cars leave Boston for Springfield at 7½ and 8, A. M., and at 2½ and 4 P. M.

☞ Tickets may be procured at Crosby & Nichols's, 111 Washington street, and at the Ticket Office in Worcester, and may be used from Tuesday, 15th, to Saturday, 19th, inclusive.

The same arrangement has been made with the agents of the Providence and Worcester and the Worcester and Nashua Railroads.

CALVIN LINCOLN,
Chairman of the Com. of Arrangements.
oct5

☞ Sunday School Society.—The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars, contributed by the Teachers and Young Ladies' Bible Class connected with the Sunday School at Jamaica Plain Roxbury, of which Rev. G. Reynolds is pastor, to constitute the Superintendent, Mr Edward D. Bolt, a Life Member; and Ten Dollars more from the Teachers and Young Ladies' Bible Class of the same School, to constitute Miss Lucretia Williams, a most devoted teacher of the School, also a Life Member of the Society. o12

☞ Notice. *Temperance Lectures.*—The Young Men's T. A. Society of this city have made arrangements for a series of Sunday evening meetings, to be conducted by clergymen of the different sects, commencing on Sunday evening next, by a discourse from Rev W. M. Rogers, at the Central Church, Winter street, at 7½ o'clock. Rev E. S. Gannett, D. D., will preach a discourse on the succeeding Sunday evening, at the same place. oct12

☞ Notice. *Fragment Society.*—The thirty-eighth annual meeting of this Society will be held at the house of Mrs Thomas B. Wales, 24 Winter street, on Monday, Oct. 14th, at 3 P. M. Members who may be unable to attend will please send the amount of their subscriptions at that time. For the Board.

M. C. SMITH,
oct12 Secretary.

☞ Notice. *Boston Association of Congregational Ministers.*—The next meeting of this Association will be held on Monday, P. M. next, at the house of Rev F. D. Huntington, in Roxbury.

S. B. CRUFT, Scribe.
oct12

☞ Notice.—The Annual Sermon before the Fatherless and Widow's Society will be delivered Sunday evening, October 13th, by Rev Mr Mason, in Grace Church, Temple street. oct12

☞ Wanted.—Copies of the "Christian Register" of April 7th, 1849, (No. 14,) are wanted at this office. Persons who have this number to spare, will do the Publisher a kindness by forwarding them by mail, or otherwise, directed "Christian Register, Boston." aug24

☞ Private Board. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

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POETRY.

[For the Register.]

The Cricket to September.

The long pure light that brings
To earth her perfect crown of bliss
Wanes slow—the though tful drooping of the grain
And the faint breath of the earth-loving things
Say this.

When the dews at night
Clasp the cool shadows—all in vain
I look along the meadows' level dark
To see the fire-fly lift her gentle light
Again.

From the thick-woven shade
Where on the red-cupped moss to-day
A crimson ray slit—the blue-bird sends
One melancholy note up the brown glade
This way.

Last night, I saw an Eft
Crawl to the worm's forsaken bier,
To die there as I think—Beetle nor Bee
Nor the Ephemera's etherial weft
Sport here.

Yet great has been life's rest
Almost how the grass grows I know
And the Ant sleeps—the busy summer long
I have kept the secret of the ground-bird's nest
Below.

But sweeter my employ
In some still hours;—I seem to live
Too near the beating of earth's mighty heart,
Not to have learned how she can joy
And grieve.

'T was on a night last June—
Into the clear bold sky
The little stars stole each with separate thrill,
And the mossed Fir top woke its mystic rune
Close by.

Upon yon westering slope
Two beauteous human shapes there stood,
Rosy with twilight, inseming to my song—
I knew I sang to them of love and hope—
Life's good.

The little stars' soft rays
Again thrill through their realm of Peace,
One shadow haunts the slope; a song I sing
To match the broken music of her days—
Then cease.

Evening.

'T is gone, that bright and orbed blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

In darkness and in weariness
The traveller on his way must press,
No gleam to watch of tree or tower,
Whiling away the lonesome hour.

Sun of my soul! Thou Saviour dear,
It is not night if thou be near:
O, may no earth-born cloud arise
To hide thee from thy servant's eyes.

When round thy wondrous works below
My searching, rapturous glance I throw,
Tracing out Wisdom, Power, and Love,
In earth or sky, in stream or grove;—

Or by the light thy words disclose
Watch Time's full river as it flows,
Scanning thy gracious Providence,
Where not too deep for mortal sense;—

When with dear friends sweet talk I hold,
And all the flowers of life unfold;—
Let not my heart within me burn,
Except in all I thee discern.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought—How sweet to rest
For ever on my Saviour's breast!

Abide with me from morn till eve,
For without thee I cannot live:
Abide with me when night is nigh,
For without thee I dare not die.

Thou Framer of the light and dark,
Steer through the tempest thine own ark:
Amid the howling wintry sea
We are in port if we have thee.

The rulers of this Christian land,
'Twixt thee and us ordain'd to stand—
Guide thou their course, O Lord, aright,
Let us do all as in thy sight.

O, by thine own sad burden, borne
So meekly up the hill of scorn,
Teach thou thy priests their daily cross
To bear as thine, nor count it loss!

If some poor wandering child of thine,
Have spurn'd to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

Watch by the sick; enrich the poor
With blessings from thy boundless store:
every mourner's sleep to-night
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of thy love
We lose ourselves in heaven above.

MISCELLANEOUS.

THE OLD CHURCH-YARD TREE.

A PROSE POEM.

There is an old yew tree which stands by the wall in a dark quiet corner of the church-yard.

And a child was at play beneath its wide-spreading branches, one fine day in the early spring. He had his lap full of flowers, which the fields and lanes had supplied him with, and he was humming a tune to himself as he wove them into garlands.

And a little girl at play among the tomb-stones crept near to listen; but the boy was so intent upon his garland, that he did not hear the gentle footsteps, as they trod softly over the fresh green grass. When his work was finished, and all the flowers that were in his lap were woven together in one long wreath, he started up to measure its length upon the ground, and then he saw the little girl, as she stood with her eyes fixed upon him. He did not move or speak, but thought to himself that she looked very beautiful as she stood there with her flaxen ringlets hanging down upon her neck. The little girl was so startled by his sudden movement, that she let fall all the flowers she had collected in her apron, and ran away as fast as she could. But the boy was older and taller than she, and soon caught her, and coaxed her to come back and play with him, and help him to make more garlands; and from that time they saw each other nearly every day, and became great friends.

Twenty years passed away. Again, he was seated beneath the old yew tree in the church-yard.

It was summer now; bright, beautiful summer, with the birds singing, and the flowers covering the ground, and scenting the air with their perfume.

But he was not alone now, nor did the little girl steal near on tiptoe, fearful of being heard. She was seated by his side, and his arm was round her, and she looked up into his face, and smiled as she whispered: 'The first evening of our lives we were ever together was passed here: we will spend the first evening of our wedded life in the same quiet, happy place.' And he drew her closer to him as she spoke.

The summer is gone; and the autumn; and twenty more summers and autumns have passed away since that evening, in the old church-yard.

A young man on a bright moonlight night, comes reeling through the little white gate, and stumbling over the graves. He shouts and he sings, and is presently followed by others like unto himself, or worse. So they all laugh at the dark solemn head of the yew tree, and throw stones up at the place where the moon has silvered the boughs.

Those same boughs are again silvered by the moon, and they droop over his mother's grave. There is a little stone which bears this incription:

'HER HEART BRAKE IN SILENCE.'

But the silence of the church-yard is now broken by a voice—not of the youth—nor a voice of laughter and ribaldry.

'My son! dost thou see this grave? and dost thou read the record in anguish, whereof may come repentance?'

'Of what should I repent?' answered the son; 'and why should my young ambition for fame relax in its strength because my mother was old and weak?'

'Is this indeed our son?' says the father, bending in agony over the grave of his beloved.

'I can well believe I am not;' exclaimeth the youth. 'It is well that you have brought me here to say so. Our natures are unlike; our courses must be opposite. Your way lieth here—mine yonder!'

So the son left the father kneeling by the grave.

Again a few years are passed. It is winter, with a roaring wind and a thick gray fog. The graves in the church-yard are covered with snow, and there are great icicles in the church-porch. The wind now carries a swathe of snow along the tops of the graves, as though the 'sheeted dead' were at some melancholy play; and hark! the icicles fall with a crash and jingle, like a solemn mockery of the echo of the unseemly mirth of one who is now coming to his final rest.

There are two graves near the old yew tree; and the grass has overgrown them. A third is close by; and the dark earth at each side has just been thrown up. The bearers come; with a heavy pace they move along; the coffin heaveth up and down, as they step over the intervening graves.

Grief and old age had seized upon the father, and worn out his life; and premature decay soon seized upon the son, and gnawed away his vain ambition, and his useless strength, till he prayed to be borne, not the way yonder that was most opposite to his father and his mother, but even the same way they had gone—the way which leads to the Old Church-yard Tree. [Dickens's Household Words.

RURAL LETTERS.

Value of Forest Trees—Insensibility to their Worth and Beauty—Wanton Destruction of them—Richness of the Forests of America—Rapidity of their Disappearance.

While I was writing my last week's letter, an agricultural friend said to me, reminding me of a particular location, "You know that grand elm that stands by the side of the hill with the springs; I would give a thousand dollars for it, if I could have it by my house upon my farm." A thousand dollars for a living tree! But if cut down it would hardly sell for ten cents. It would take a hundred years to produce such a tree; a couple of hours' work would destroy it. And yet, there are men, sagacious enough in regard to the "main chance," money-getting, money-saving men, so ignorant of the value of such a tree, and so thoughtless of the estimate which persons of taste would set upon it, that they would cut it down without a moment's hesitation, to save a sixpence worth of grass annually. A man in this same neighborhood actually, cut down, without any warning, a magnificent elm tree which stood by the road-side, a little beyond the stone-wall that encircled his field of clover, because he thought it shaded his grass too much! Had the neighbors been aware of his intention, they would almost give him the value of his whole crop of grass to have spared that tree; but the ignorant creature had no more conception of sensibility to the beauties of nature in others, than he had the reality of such sensibility in himself. And the bare fronts of so many farm-houses, set straight upon the dusty streets, with neither tree nor shrub near them, show how common is the defect of such sensibility in the country.

Every tree adds to the value of a farm. The beauty of a farm may be nothing to its careless occupant, but if he could see far enough beyond his own immediate wants to reflect upon future advantages, he would know that if at any time the farm is to be sold, this article of beauty will command, with many buyers, thousands of dollars additional in its price. A few trees may be so situated upon a farm of a few acres, as to make it worth fifty times as much as it would be without them. It is astonishing that our farmers in general set out so few trees; they seem never to think of it; whereas, once done, it is like money put out at compound interest. Every year, without a thought more of anxiety, the farm is becoming more valuable. I know of a farm once in possession of that old gentleman, Col. Pickering of Salem, on which, many years ago, he planted a line of young larches for an enclosure, and the trees have grown so beautiful, that what cost him then little or nothing, save the labor of setting them out, would now, in the estimate of many persons, nearly double the value of the land which he cultivated. Men who plant trees, are putting money into nature's Savings Bank for their posterity.

Our native forest trees are of great beauty, and may be made to grow any where, and there are none in the world more beautiful and useful either for groves or enclosures. Whether a man own little or much of land, it would be easy for him, in the course of a few years, to surround it with trees so disposed, that without diminishing the value of the land for any other purpose, they might clothe it with the loveliness of a Paradise. No other element whatever is needed to render a dwelling charming to the eye, however rude in itself, but that of forest verdure, Hide the most uncouth old farm-house beneath clumps of the maple, or avenues of spreading elms, and age and homeliness are touched with a charm from nature that almost transforms them into elemenis of beauty. The beauty of one's native home is a powerful though gradual element of discipline for the mind and heart; it is a part of our education, not indeed indispensable, but of great value in the development of the sensibilities and the imagination. And if it did nothing but increase the *love* of home, that alone would be a most invaluable effect.

"It is my sincere conviction," says Mr. Emerson, in his work on the trees and shrubs of Massachusetts, "that associations with the beauty of trees about our country homes enter deeply into the best elements of our character." He expresses the hope that what he has written may induce some of his readers to plant trees for the purpose of increasing the beauty and the appearance of seclusion and quiet of the homes of their wives and children. But our farmers in general read little and think less upon the subject. They set their houses on the highway, and often, with acres at their disposal, leave not an inch of enclosed land before the front door, nor any shrub taller than a sunflower in sight of the parlor window. This is a sad mistake. What beauty or loveliness can there ever be in such a home! Yet the labor of a few days, well-disposed, would put it in the power of a few years to render the homestead more attractive than any other spot. The growth of trees is silent; they make no boast of what they are going to do; their gift of beauty is spontaneous, and they ask only to be let alone.

"No element of beauty," remarks Mr. Emerson, "is so completely manageable as trees; and our resources in that respect are surprisingly great. Situated in the middle of the temperate zone, we have, in Massachusetts, all the best of deciduous trees, the oaks, elms, beeches, ashes, hickories, walnuts, cherries, maples, the chestnut, linden and buttonwood of the temperate regions, together with the finest of evergreens, the pines, firs, spruces, cedars and hemlocks, and the delicate birches of a more northern climate. Each one of these trees has its own peculiar and distinctly marked character, recognizable at a distance, and producing an effect which needs not to be mistaken for that of any other. Each has its own cycle of change, its own time of flowering, and of perfecting its fruit, and of opening, maturing, changing and casting its foliage. Each has its own shape, and its own color, distinguishing it from every tree, even of the species most nearly allied. Hence the endless variety of forest scenery:"

Now all these elements of verdure and loveliness are at the command and disposal of every land-holder in our Northern States. Every cultivator of the soil may cover his acres, at his own will, by a little persevering, well-directed effort, as abundantly as he pleases, with these noblest productions of the forest-world. He may thus increase the riches of his possessions, in a few years, both for his own and the next generation. It is a kind of benevolence for posterity, which costs the giver little, and brings a delightful and increasing return, even from the beginning. And even a few trees, a single clump of half a dozen, or one or two scattered here and there upon a farm, or disposed before a dwelling, may change the whole landscape; so prominent, pervading, and powerful an element of the natural world is enshrined in the trunk, branches, and foliage of a spreading tree. "A single tree by a farmer's house," Mr. Emerson observes, "protects it, and gives it a desirable air of seclusion and rest; as if it must be the residence of peace and contentment. One almost covets a house so pleasantly sheltered; while an unprotected, solitary house seems to shiver in the North wind, and we involuntarily wish for the inhabitants a more cheerful home. Why should not at least one be found growing near the dwelling of every man, even the poorest and humblest?"

Now at the rate of consumption and destruction going on hitherto in the forests of our country, together with the neglect of planting new trees, or renewing the woods, in the course of fifty or a hundred years we should be reduced to a barrenness and forest poverty, that, if not so great as that of Spain, would render us dependent on other parts of the world for some of the most important materials of national wealth and prosperity. Even in Massachusetts the effects of the wasteful destruction of trees are already visible. A very large proportion, says Mr. Emerson, "of the materials for ship-building and manufactures, in the towns along the coast, are now brought from other States. The manufacture of wooden bowls and other vessels made of a single piece, has in some towns in Berkshire diminished, and in others have been given up, from the failure of ashes, beeches, lindens, and other beautiful trees large enough for the purpose; and the western towns of Worcester county, materials less valuable than heretofore, are necessarily in some cases used in the manufacture of chairs. The same thing has taken place almost imperceptibly, in all parts of the State. Every mechanic who works in wood, looks every year more and more out of the State for his materials. Every year we are more dependent on Maine and New York, and some of the Southern States, not only for ship-timber, and lumber for house-building, but for materials for tanning and dyeing, for carriage-making, basket-making, plane-making, last-making, and for furniture and the implements of husbandry."

"Even these foreign resources are fast failing us. Within the last quarter of a century, the forests of Maine and New York, from which we draw our large supplies, have disappeared more rapidly than Massachusetes ever did. In a quarter of a century more, at this rate, the supply will be entirely cut off. In many parts of both these States, which recently furnished the most abundant supplies, agriculture is already taking the place of the lumber-trade; and the disforested region, now changing into beautiful farms, will never be allowed to resume its original wildness; or, if an attempt should be made to restore the forests, the experiment would require a hundred years."

Such an experiment would never be made. There never has been an instance in the history of nations. Evelyn's plantations of oaks in England have been referred to as examples of wealth conferred upon a nation by the wisdom of one man; but the renewal of a forest, when it has once been destroyed, is a thing almost impossible. The attention of governments and of individuals should be turned to the perservation of the forests with which God has already clothed the continents, and to the increase of woodlands, by perpetually renewed plantations of forest trees. The waste which is going on should be checked, and efforts should be made in earnest for a provision in season for the wants of generations to come. [New York Observer.

THE SUBMARINE TELEGRAPH BETWEEN CALAIS AND DOVER. The wire so successfully submerged, has been cut asunder among the rocks at Cape Grisnez, where the physical configuration of the French coast has been found unfavorable for it as a place of holdfast or fixture. All communication between coast and coast has consequently been suspended for the present. The precise point where the breakage took place is 200 yards out at sea, and just where the twenty miles of electric line that had been streamed out from Dover joins on to a leaden tube, designed to protect it from the surge beating against the beach, and which serves the purpose of conveying it up the front of the cliff to the telegraph station on the top. The leaden conductor, it would appear, was of too soft a texture to resist the oscillation of the sea, and thereby became detached from the coil of gutta percha wire that was thought to have been safely encased in it. The occurrence was, of course, quickly detected by the sudden cessation of the series of communications which have been sustained since the first sinking of the electric cable between here and the Cape, though it was at first a perplexing point to discover at what precise spot the wire was broken or at fault. This however, was done by hauling up the line at intervals, a process which disclosed the gratifying fact that since its first sinking it had remained *in situ* at the bottom of the sea, in consequence of the leaden weights or clamps that were strung to it at every sixteenth of a mile.

The operation was accomplished by Messrs. Brett, Reid, Wolloston, and Edwards, who have been attending to the management of the telegraph without intermission, and who are now, with their staff, removing the wire to a point nearer Calais, where from soundings it has been ascertained that there are no rocks, and where the contour of the coast is favorable. It is thought that for the present a leaden tube of iron must be substituted, the present apparatus being considered too fragile to be permanently answerable. The experiment, as far as it has gone, proves the possibility of the gutta percha wire resisting the action of salt water, of the fact of its being a perfect waterproof insulator, and that the weights on the wire are sufficient to prevent it being drifted away by the currents, and of sinking it in the sands. During the period that the wire was perfect, messages were daily printed by Brett's Printing Telegraph, in legible Roman type, on long strips of paper, in the presence of a numerous French and English audience; but it is not intended to make use of the wire for commercial and newspaper purposes until the connexion of it with the telegraphs of the South Eastern and that now completed on the other side from Calais to Paris is effected.

Should the one wire answer, it is intended eventually to run out twenty or thirty more, so as to have a constant reserve in the event of accident in readiness. The huge reticulation of electric line will represent 400 miles of telegraph submerged in the sea, and, as each will be a considerable distance apart, a total water width of six or eight miles in extent. [Dover, Eng. paper, Sept. 4.

DISCOVERY OF A SECORD SATELLITE TO THE PLANET NEPTUNE. The following extract of a letter dated Starfield, 14th August, 1850, from Mr. Lassell to the Astronomer Royal, is printed in the last number of the proceedings of the Royal Astronomical Society just published to the fellows:—"I have strong reason to suspect that I have to-night detected a second satellite of Neptune. Last night, the 13th instant, at about eleven o'clock, I observed the satellite of Neptune for the first time this season, and made a diagram of it, the satellite being towards its southern elongation. The sky was extremely unfavorable; and finding that no measures of either position or distance could be taken with any chance of accuracy, I attempted none. To-night, in a somewhat better, but still bad sky, I see what I conceive to be another satellite, in the line of northern elongation of the old satellite, and about two diameters distant. This cannot well be the satellite already known, which ought to be almost preceding the planet; and in that position is generally invisible. There can be no question of the reality of the observations. the satellite of to-night (considerably fainter than that of last night) being repeatedly and almost constantly seen with various powers, e. g. 316, 479, 628. The position of the satellite is as I have said, very nearly in the direction of the greatest northern elongation of the old one, and being barely two diameters of the planet distant, may probably be inferior to it. The sky became cloudy shortly after eleven and remained so, which prevented any confirmatory observations of motion. But I think the hypothesis of a fixed star of a similar magnitude and in the precise direction being located there, is too unlikely to throw much doubt upon the discovery." Mr. Lassell discovered the first satellite of Neptune soon after the discovery of the planet. Both discoveries were made with a reflecting telescope of twenty feet local length, constructed by himself, and which, it is said, is the most powerful telescope in Great Britain. With the same instrument, Mr. Lassell discovered, some time ago, an eighth satellite accompanying the planet Saturn.

TEA CULTIVATION IN SOUTH CAROLINA. A letter in the Journal of Commerce, from Junius Smith, Greenville, South Carolina, reports the complete success of his experiment in making the tea plant to grow on his plantation. He says he had plants in different stages of growth, and in a flourishing condition, some of which were imported in 1848, and others of which have been raised from the tea-nuts which were received from China and planted on the 5th of June, 1850.

The plants from the seed were, on the 5th of September, from one to three inches high. Mr. Smith expresses the confident conviction that the China tea plant may be raised in every part of the United States, from Florida to Maine

BOARDING SCHOOL.

MRS. ANNA Y. LORD'S Boarding School for Young Ladies, at Savin Hill Avenue, Dorchester, Mass., will commence September 16, 1850. The Principal will give her personal attention to the higher English branches, French, Spanish, and the Guitar, and will be assisted by able and experienced Teachers. The Spanish and French languages will be spoken in the family.

Board (including Fuel and Washing) and Tuition in English, French and Latin, for each Term of eleven weeks, payable in advance, ... $65.00
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Italian, German, Drawing, Dancing and Music, on terms regulated by those of the Masters employed.

There will be two vacations during the year, one from July 16 to September 16, and one of a week at Thanksgiving.

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The Institution, of which C. W. Greene, Esq. was for many years the proprietor, is believed to combine advantages in respect to location, buildings, grounds, and whatever is requisite for the health, recreation and comfort of the pupils, unsurpassed by those of any establishment of the kind in the State.

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Believing that, however indispensable a abundant knowledge may be for a teacher, however valuable facility in imparting instruction, still the ability to penetrate character and control motives, to inspire the love of knowledge and of self-improvement, is his highest qualification, the undersigned aims to employ assiduously these great means of education. Add as intelligence is a high result of education, and steady habits of application a better, and faculties well disciplined to accuracy and sustained force the highest, he devotes himself in these great objects of the training of the mind, while he strives to conduct to right issues that of the heart.

Terms—$37½ per quarter.

Parents and Guardians are referred to either of the following gentlemen:—Hon. Theo. Lyman, LL.D., Prof. C. C. Felton, Hon. Peleg Sprague, Hon. Josiah Quincy, Jr., Charles G. Loring, Esq., Rev. Wm. M. Rogers, George M. Dexter, Esq., John T. Heard, Esq.
august 1 6in 2os WM. H. BROOKS.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, a healthy locality, and commanding a view of Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c., &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 16th.
REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge. Jas. Brown, Esq., (Little & Brown) Boston.

For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston. tf march6

BOARDING SCHOOL FOR BOYS.

THE subscriber will re-commence his School on Tuesday, the 1st of October. One or two more boys can be accommodated in his family. He expects to give the best of his time and endeavors to his scholars. His residence is on a farm, in a healthy country town, and easy of access in all directions.

Refer to WM. D. SWAN, Principal of Mayhew School; SAMUEL MAY, Jr., Boston; Dr. ROBERT THAXTER, Dorchester; or (for further particulars) to the subscriber, at Bolton. RICHARD S. EDES.
Bolton, Worcester Co., Aug. 16. 12os sept21

CHAUNCY HALL SCHOOL.

A NEW quarter will commence on MONDAY, Sept. 2d. The pupils of the School, and those who intend joining it, are requested to be present, if possible, on that day, as general promotions will be made, and new classes in Latin and the Modern Languages, will be immediately formed.

☞ Catalogues containing terms, &c may be found at the Bookstores of Messrs. W. D. Ticknor & Co. and W. P. Tewksbury; and one of the Principals will be at the School house, in Chauncy Place, on Friday and Saturday, August 30th and 31st, from 9 till 2 o'clock.
aug24 3tis THAYER & CUSHING

BOSTON FEMALE MEDICAL SCHOOL,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature. The fifth term will commence Nov. 6th, 1850, and continue three months. Those who desire can attend exclusively to Midwifery, with its collateral branches. Tuition, $25.—Board in the city to be had at $3 a week.
SAMUEL GREGORY, Secretary,
sept21 3tis 17 Cornhill.

WESTFORD ACADEMY.

THE Fall Term at this Institution will commence on Wednesday, September 11.

CHARLES H. WHEELER, A. M., Principal.
Miss ELLEN G. GAGE, Assistant.

Tuition $3.00 per quarter. Board $1.50@2.00 per week.
J. W. P. ABBOT,
Westford, August 27. 3tis Sec'y. of Trustees.

YOUNG LADIES' INSTITUTE.

THIS School offers every facility for a thorough physical, intellectual and accomplished Education. Terms, full course, $30 per quarter, or $100 per year. Partial course according to special arrangement.

Education superintended at home, if desired.

Application may be made from 10 till 12 o'clock, A. M., at the school, 339 Washington street, 5 doors south of West street, up stairs.
au31 4ts FRANCIS L. CAPEN, A. M., Principal

PRIVATE INSTRUCTION.

THE Subscriber's next term will commence on Monday, Sept 2. He will also take six more boys of twelve years of age and upwards into his room, and will receive older private pupils, of either sex, in English or Classical studies. He will prepare young men for College for the Freshman or Sophomore class. Apply after Sept. 2, at his room, basement of Chauncy Place Church.
aug31 4ts W. P. ATKINSON.

CHAPMAN HALL SCHOOL FOR BOYS.

THE seventeeth annual term of this School will commence on the first Monday in September next.

Application for admission may be made to the Subscriber at his residence, No 4 Chapman Place, on and after 26th of the present month. AMOS BAKER.
aug24 ep 4t

A YOUNG LADY who can furnish unquestionable references, wishes to engage as an attendant of a lady or family travelling abroad.

Enquire of the Publisher of the Christian Register, No. 22 School street, or at his house, No. 1 Bedford Place.
may18 1stf

OXFORD BIBLES AND TESTAMENTS.—LITTLE & BROWN, 112 Washington street, have just received a supply of the cheap edition of Oxford Bibles, among which are—

Royal 8vo—pica, morocco, gilt,
do do do Blind tooled,
Pearl 24mo—roan, clasp,
do do tuck,
do morocco, tuck, a very neat article.
Testaments—nonpareil, 32mo, roan, arabesque, gilt and plain, &c. &c. sept14

BUILDING MATERIALS,

448 Washington Street.

THE subscribers offer for sale their large stock at extreme low rates, consisting of

DOORS, BLINDS AND SASHES.

Also,—glass, stair and fence balusters, blind trimmings, windows ready glazed, &c., &c.
Boston, May 11 6mo BAILEY & JENKINS.

QUESTIONS TO WHATELY'S EVIDENCES. Questions for the Aid of those Teaching from Introductory Lessons of Christian Evidence. Price 50c a dozen. This day published by
CROSBY & NICHOLS,
sept14 111 Washington street.

Dr. Bauer, Dentist,

—AND—

TEACHER IN THE ART OF DENTISTRY.

Office No. 561 Washington street, Boston.

A new method of inserting artificial teeth, on fine Gold plates, without extracting the roots of pivoting damaged, and of restoring decayed teeth, in the most durable manner, or of extracting them, *without pain*, and at very low prices.

Dr. Bauer in recommending his professional aid to the Boston community, begs leave to remark, that by a thorough, regular education and study in the best Universities in Germany, his long practice there, as also by several years practising with the most skilful dentists in the United States, he has acquired an experience in this art which places him among the most eminent in his profession. Dr. Bauer offers his services to insert artistical mineral teeth on fine Gold plates, pivoting with purest Gold, and to heal or extract sensitive and decayed teeth, and in each and every branch in which the aid of a practical dentist is required. Dr. B. has made it a particular rule that every patient receives a written guarantee stating the nature of the operation performed, the purity of the gold, and the genuineness of the inserted teeth, as also the term of years he warrants his work to last, and moreover he keeps a legal record in his office of his professional labors.

The skill resulting from a long practice, and the suitable accommodation in his office, enable him to execute every order, of whatever nature in dentistry it is, to the full satisfaction, as he flatters himself, of his patrons, and at the very lowest cash prices.

Gold Filling one Tooth, $ 50
Setting on Pivot with fine gold, 1 50
Setting on Plate with fine gold, 2 50
Extracting one Tooth, 25
Cleansing " 50
Extracting with Chloroform, 50
Half Set of Single Teeth, fine gold, 25 00
Whole Set of Single Teeth, fine gold, 50 00
Whole Set of Double Teeth, 60 00

☞ Teeth will be repaired at the lowest prices.
may4

CARPETINGS

WM. P. TENNY & CO.

Carpet Hall, over Maine Railroad Depot, Haymarket Square,

ARE receiving from manufacturers their stock of Goods for the Fall Trade, and would invite the attention of buyers to an inspection of the same previous to making their purchases. Our assortment is larger than it has ever been before, and embraces in part—

English Velvet Tapestry and Brussels Carpeting,
Do Three-ply superfine and fine ingrain do,
Best American Velvet Tapestry and Brussels do,
Lowell three-ply super and extra fine ingrain do,
Thompsonville do do do do,
Tapleyville superfine, 4-4, fine and fine do do,
Low priced Woolen, Cotton & Wool & Cotton do,
Tapestry, Brussels and Damask Stair do,
Venetian, Wool and Cotton do do,
Hemp and List do,
Painted Floor Cloths (all widths in sheets and narrow goods);
English Printed Bockings, 8-4 Cotton do;
Straw Mattings, in variety, Table Oil Cloths (of German and American manufacture); Rugs, Door Mats, Stair Rods, &c. And will be constantly receiving additions as the season advances. 3m sep7

New Fashionable Upholstery AND FURNITURE STORE

EDWARD HIXON,

170 Washington Street, Boston,

WOULD inform his friends and the public that addition to his Store No. 71 Cornhill, he has taken the spacious building 170 Washington Street, opposite Bromfield Street, where will be found at all times the

CHOICEST COLLECTION OF UPHOLSTERY GOODS AND CABINET FURNITURE,

Manufactured from the best of stock. Particular attention paid to the seasoning of wood and putting together all kinds of PARLOR, LIBRARY AND CHAMBER FURNITURE, in fashionable style, and in such faithful manner as to stand furnace heat.

E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.

☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.
dec2 1yis ABRAHAM KIMBALL.

Jewett & Prescott's SILK AND SHAWL STORE,

No. 2 MILK STREET, BOSTON.

Improved and Re-stocked for the Autumn Trade of 1850.

THE Proprietors have just completed suitable improvements in their store, and have secured an assortment of

NEW SHAWLS, SILKS & CLOAK GOODS,

of the most beautiful description. We accordingly ask the attention of *all Purchasers* to our new importations of

black and fancy colo'd Dress Silks, all widths,
Satins and Satins de Chine, for Cloaks and Dresses,
Long and Square Shawls, in the greatest variety,
Elegant Paris Cloaks and Socks,
Thibet Cloths and French Merinos,
Silk and Woolen Fabrics, of all kinds, for Cloaks,
Mareeline Silks, and other Goods for trimming Cloaks,
Cashmere Scarfs, all sizes, colors and styles,
Wide Silk Velvets, black and colored,
Mourning Shawls and *Silk Goods*,
Bombazines, Alpaccas, Silk Warp Thibets, &c. &c.

Comprising the most extensive assortment of *French, Swiss and German DRY GOODS*, to which public attention has been invited in Boston.
JEWETT & PRESCOTT,
sep7 2mis1os No 2 Milk Street.

HENRY PETTES & CO.

HAVE REMOVED

THEIR LARGE AND ELEGANT STOCK OF

CARPETS

—TO THE—

NEW GRANITE WAREHOUSE,

IN SUMMER STREET,

NEXT TO TRINITY CHURCH

EVERY DESCRIPTION OF

English and American Carpetings,

For Sale in great variety, and at the Lowest Prices.

FLOOR OIL CLOTHS,

OF ALL WIDTHS AND PRICES.

CITIZENS AND STRANGERS

Who visit the city, are invited to call and view this extensive establishment, where are offered for sale as large an assortment of CARPETINGS, as can be found in any Warehouse in the United States—all of which are warranted to be of the best quality, and PERFECTLY FAST COLORS.
august31 2mis

Boots and Shoes!

OLD STAND, ENLARGED AND IMPROVED.

THE subscriber would respectfully inform his friends and the public in general, that having greatly enlarged and improved his store, he is enabled, by the greater facilities afforded him, to keep a large and more extensive stock of FASHIONABLE BOOTS AND SHOES than heretofore—Having made arrangements with the best manufacturers in this State and New York, he will be constantly supplied with the latest styles and best qualities of Gents, Ladies, Boys, Misses and Children's Boots and Shoes, which will be sold at reasonable prices, and warranted to give satisfaction.

Boots and Shoes made to order at short notice.
THEO. H. BELL, 155 Washington st,
aug3 Opposite Old South Church.

NEW AND IMPORTANT BOOKS now opening by LITTLE & BROWN, 112 Washington street—

Knight's Pictorial History of England, 8 vols, 8vo.
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Half Hours with best Authors, 4 vols.
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THE Massachusetts Bible Society, at their Depository 15 Cornhill, have for sale and keep constantly on hand Bibles and Testaments of all the varieties published by the American Bible Society.

Also, Oxford and London editions.

Their stock of books in Foreign Languages is extensive embracing the Hebrew, Latin, Greek, Welch, Gaelic, French German, Dutch, Spanish, Italian, Portuguese, Danish, Swedish, Polish, Arabic, Syriac, Chinese.

☞ Quarto Bibles of superior quality in plain and rich bindings suitable for the Pulpit.
may25 S. T. FARWELL, Agent.

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CROSBY & NICHOLS,
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SABBATH SCHOOL DEPOSITORY,

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CROSBY & NICHOLS, have for sale, a large collection of *BOOKS FOR SABBATH SCHOOL* and *JUVENILE LIBRARIES*, to which they invite the attention of all interested in Sabbath Schools.

☞ Books will at any time be sent for examination, with the privilege of returning any that are not desired.

C. & N. publish the following Manuals for Sabbath Schools:

A Manual of Christian Doctrine and Institutions,—with Answers in the Language of Scripture. By Rev. A. B. Fuller.

*** The Publishers have received from Rev. Dr. Francis of Cambridge, Rev. A. P. Peabody of Portsmouth, and Hon. Stephen C. Phillips (President of the Boston Sunday School Society), letters, recommending the Manual in the highest terms.

Lessons on the Parables; by Rev. F. D. Huntington.
A Scripture Catechism of the Christian Religion,—stated in the words of the Bible; by Rev. Ephraim Peabody.
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☞ Specimens of the above will be sent to any Clergyman or Superintendent who may wish them for examination. may11

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CAMBRIDGE, May 27th, 1850.

DEAR SIR,—I return your